Nation

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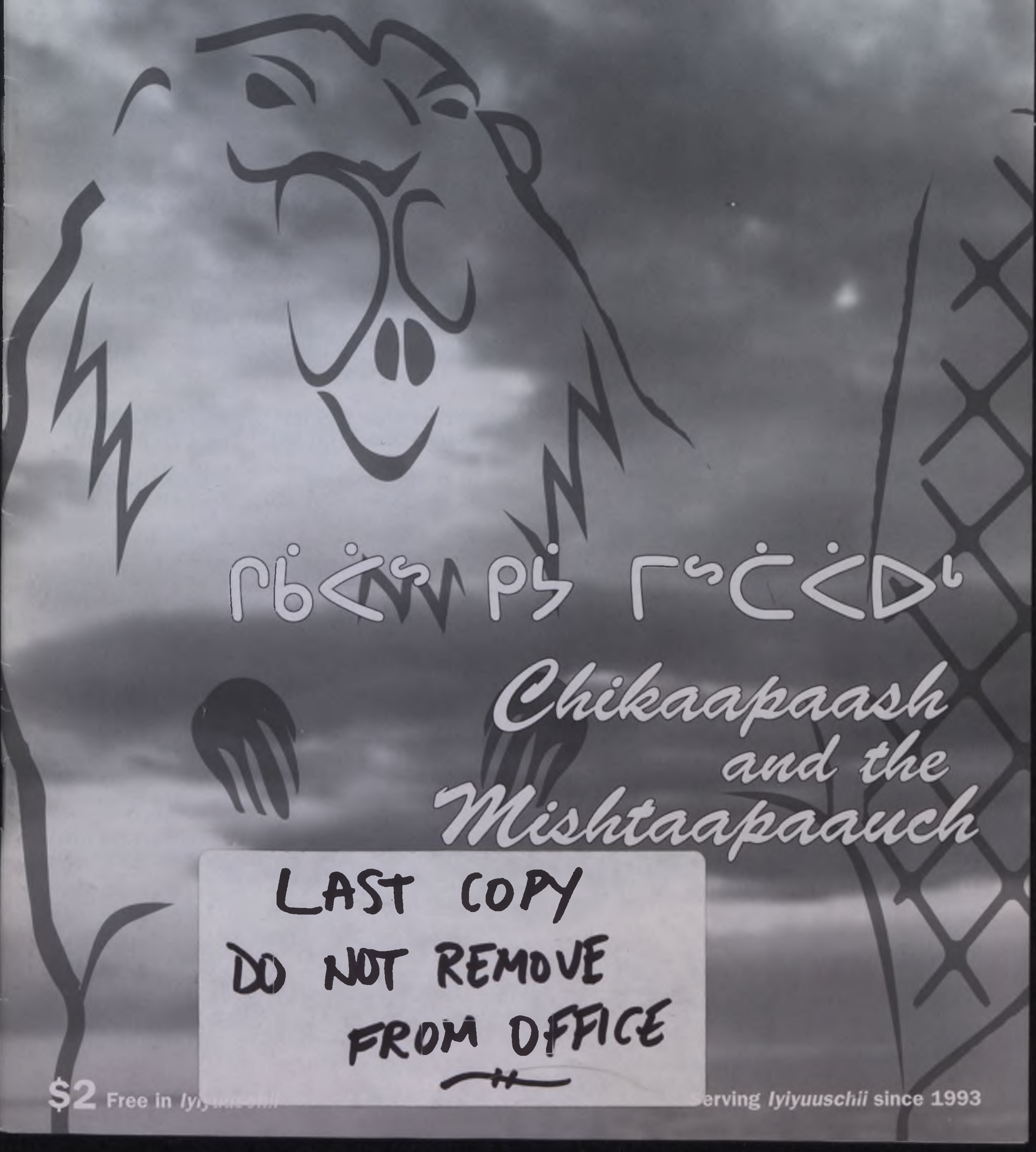

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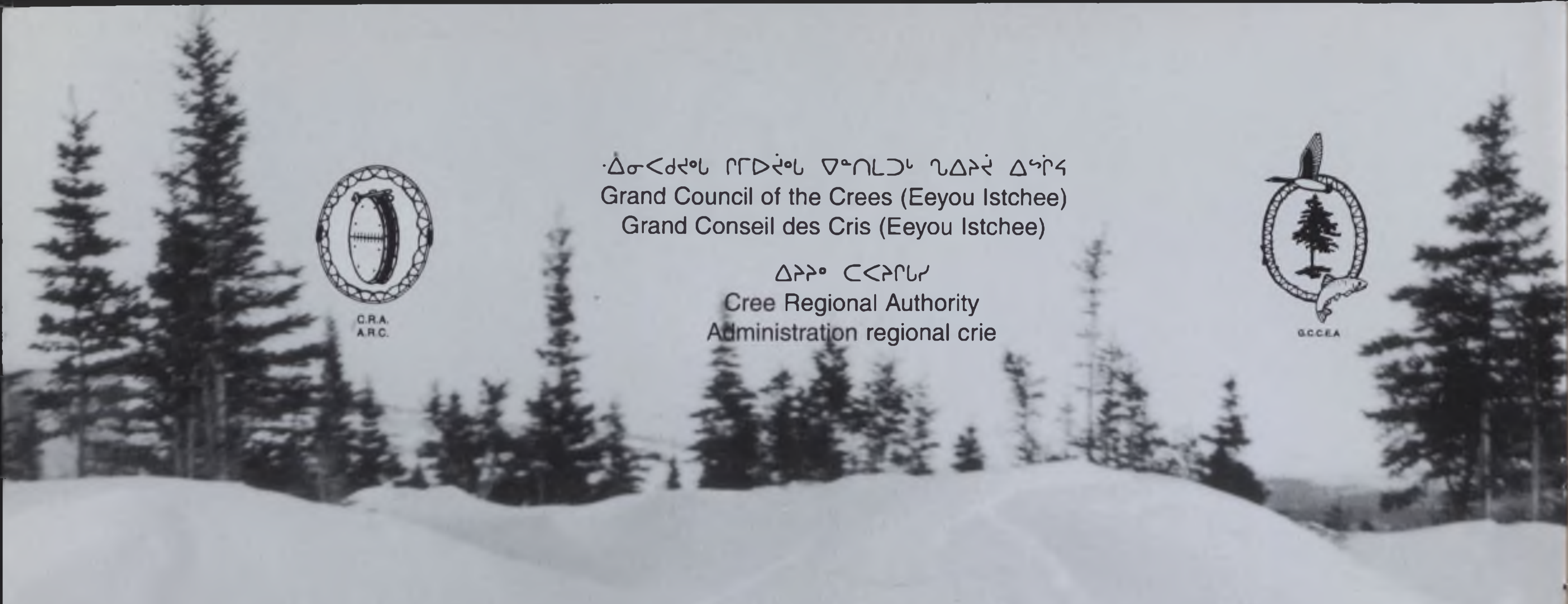

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Grand Council of the Crees (Eeyou Istchee)
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Cree Regional Authority
Administration regional crie

G.C.C.E.A

Cree Human Resources Development

Several key positions have been filled at the Cree Human Resources Development of the Cree Regional Authority to provide essential services to the people of Eeyou Istchee. We extend a warm welcome to these newly hired employees who bring specific skills to the assigned positions.

Louisa Saganash	*Coordinator Programs & Services*	277 Duke Street, Suite 102 Montreal, Quebec H3C 2M2	Phone # 514 866 1234 Fax # 514 866 1331
Michael Petawabano	*Coordinator Territorial Programs*	139 Mistissini Boulevard Mistissini, Quebec G0W 1C0	Phone # 418 923 2525 Fax # 418 923 2111
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SOME IMPRISONED, SOME RELEASED

BC Courts look at Neskonlith protesters against Sun Peaks ski resort expansion

The courts in British Columbia seem in the last few weeks to have been heading in contradictory directions in regard to the Neskonlith campaign against the expansion of the Ski Peaks resort. In one decision a [provincial court has imprisoned four Shuswap protesters, making them, in Chief Arthur Manuel's words, "political prisoners"; in the other The BC Supreme Court has freed protesters accused of contempt of court for their continued protests, leading to euphoric Shuswap claims of "victory in our struggle."

First case:

On December 17 a provincial judge convicted Rose Jack, Trevor Dennis and Mark Sauls to 90 days imprisonment for blocking a road and stopping the operation of a backhoe that was ripping up their land at the Sun Peaks Ski Resort, and Rod Anderson received an intermittent sentence of 90 days to be served on weekends.

All four have been actively involved in the defense of Secwepemc (Shuswap) traditional territories against Sun Peaks resort. It was Anderson whose family had their home at MacGillivray Lake destroyed more than a year ago by Ski Peaks, (no actions have been taken against Sun Peaks).

A counterclaim has been filed claiming the area as part of the Neskonlith Douglas Reserve, set aside for the exclusive use of the Secwepemc and unilaterally reduced by the government (in 1862) after handing out smallpox blankets and decimating the population, says a Neskonlith press release. (his claim has been denied by the governments).

The Neskonlith argument is that in 1997, the Supreme Court of Canada, in the Delgamuukw Decision, recognized Aboriginal Title as the collective proprietary interest of Aboriginal people in their traditional territories. This decision applies to the whole of BC where no treaties have been signed regarding land rights and the land question remains unsettled. Yet the federal and provincial governments uphold their extinguishment policy regarding comprehensive Aboriginal Title claims and specific reserve land claims, in order to maintain their exclusive jurisdiction, says a Neskonlith press release.

Aboriginal people who exercise their Aboriginal Title and rights are prosecuted under criminal law, no effort being made to accommodate their substantive Aboriginal Title and rights.

Neskonlith chief Chief Arthur Manuel stated after the Dec 17 judgment:

"Today's decision recognizes Rose Jack, Trevor Dennis, Mark Sauls and Rod Anderson as freedom fighters and at the same time makes them political prisoners."

Second case:

January 10 four Neskonlith protesters, Henry Sauls, Irene Billy, George Manuel Jr. and Charles Willard were all acquitted of criminal contempt charges by Justice Lynn Smith, in BC Supreme Court. They had been charged after refusing to leave a protest camp near Sun Peaks Resort in July, 2001, and were arrested after ignoring a Supreme Court injunction and enforcement order requiring them to vacate the protest camp. The tent was located on the same spot the resort intended to dig a sewer line.

Justice Smith said the Crown failed to prove the demonstrators were directly violating the court order.

"The defence position is technical but I have concluded, with reluctance, that it must prevail. It may seem to some that the court's order has been flouted and may invite others to do so; (however) I find these proceedings should be dismissed."

The crowd in the court cheered Smith's decision. The natives refused to leave the Skwelkwekwelt camp because they opposed continued development at Sun Peaks. All were peacefully arrested July 23, 2001.

Irene Billy, 74, admitted she wasn't sure what to expect in court.

"I wasn't going to give up, whatever the decision. I always knew we were right, this is our land and Sun Peaks and the province cannot remove us from it," she said.

This case sets an important precedent for other cases of Aboriginal people defending their lands around Skwelkwek'welt and Sutikalh, commented a Neskonlith press release.

Chief Manuel said:

"I am delighted with the court decision, our people are not criminals, they love and defend their land and the courts are coming to realize that. It is the government and the companies who refuse to deal with our land rights and human rights in a meaningful way, they are the ones who use violence and the police against our people."

By Boyce Richardson

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Photographer:
unknown
Cover Design:
Lyse Lamarche

Rez notes

SONNY ORR

TIRED OF BEING POOR

I'm going to say things that will probably make many of my friends teed off at me, but I don't care right now.

I'm tired of being poor. I want to make money and lots of it so I don't have to work when I'm older and still have time to enjoy life and do things that I've never had time to because I was so busy making little money in a little market.

I'm tired of hearing the same old line "where's the money going to come from?" during meetings and other sessions with our people and the leaders. I never let one question stop me from getting somewhere and I'm not going to stop now, not when there's a bundle o'bucks to be made at the new development near Eastmain.

Sure, what happened a long time ago when the damn dams were built happened not that long ago, but long enough for us to wake up and smell the roses. Long time ago we were not ready for large complexes being built in our back yard, but today, I think we are ready.

We cannot say that we don't know what it takes to get the job done, like during the time we signed in the first agreement with Quebec more than 25 years ago, and I think that we have done well and we are going to do even better this time around.

Many people will cry that the land will be damaged, but hell, the land was here before man was around and it is a good bet that the land will still be around when the last human disappears from earth. I'm also willing to bet that a lot of money can be made during the next 10 years, if we get our act together.

This project has the potential to eliminate unemployment in each community and to have people trained and educated at the same time. Just about every job is available and contracts galore are awaiting those entrepreneurs and companies in our communities with basically open arms.

So what if we are not the best at the job; you have to start somewhere and then get good at it, later. How do you think those southern companies learned to do the hard work that's required for this job? During the last development, that's how.

I remember the days when nothing but craziness happened during the James Bay project in the 1970s. Workers arrived and left on the next plane, not realizing that the North really is in the north and that black flies can rid you of enough blood to make you dizzy.

The average worker, instead of being overcome with the sheer size of the project, as it was the largest in the world at that time, rather were overcome by the natural elements. The bogs, insects, cold, wind, forest fires, and near desert conditions drove men mad, crazy enough to play chicken with huge Euclids (85 tonners) on top of a 500-foot dike and stories abound of the average laborers dying from on the job casualties.

But... are we like that? No way man, we're sane people. We can do the job and take the northern elements at the same time without losing our senses. We are ideal for this type of work.

So, I'm willing to foray into that market and see what money I can make, while the opportunity is still there. Like I said, I'm tired of being poor and watching while others from the south make money in our back yard, then leave us little when they finish. Not me, man. Hoping to see a lot of people there, until next time.

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CANIAPISCAU TO BE EXCLUSIVE?

A non-native outfitter is asking for the exclusive access to fish along the Caniapiscau River and has already been given the go ahead by the Cree. The outfitter, Club Chambeaux, has been in existence for over 50 years. They first put in a request for exclusive access in 1993 to the Quebec government in order, they say, to protect their investment and the environment.

There are other outfitters and individuals who land their planes in the area and Club Chambeaux is worried about over fishing.

The area in question is designated as category III land. Although it is technically Cree land, it is accessible by the general public, unlike category I and II lands, which have the stipulation of being accessible only by native people.

Bill Namagoose told the *Nation* that Cree rights are not being infringed upon or violated in any way and that the Cree are exempt and may enter the area to fish and hunt at any time.

He says that the Cree, Inuit and Naskapi members of the Hunting Fishing Trapping Coordinating Committee approved this deal and that if there are any problems, these members can protest it and try to have it revoked.

Namagoose adds that this granting of exclusive access has been done before. He says it does not involve the giving away of any land, rather it allows a business to have access to the land with no part of the profit going to the people who own it.

Namagoose could not say who the land belongs to, noting that the Cree, the Naskapi and Inuit all lay claim to it. He says that the Cree people did have a chance to object to the outfitter setting up camps on the Caniapiscau River, but that no one did so at the time and since they are not violating any rights or laws, they cannot simply be ousted at this time. The Grand Council would like it known that they do not support the granting of exclusive rights. As of yet there is no comment from the Grand Council regarding what course of action, if any, will be taken.

There are some people who are delaying the process saying that the area is not in danger of being over fished and that by granting exclusive rights, ordinary citizens will have fewer rights to fish than paying citizens. The area is fairly remote and only accessible by plane. It is rich in brook trout, ouananiche, lake trout, great northern pike and corregone. The outfitter states "the many rapids existing in the sector favour anglers who are seeking trophy fish" and that "catching real trophies is an everyday occurrence." When the *Nation* spoke with a representative at Club Chambeaux, I was told the deal had not yet been approved, but they were expecting one soon.

By tsa

Maamuitaau Wins Award at Native Film Festival

CBC North Television's weekly Cree language news magazine, Maamuitaau, was a big winner at the prestigous Native America Film and Television Alliance in Los Angeles, California on December 8th, 2002.

The winning entry, entitled Albert's Fish: Will Anyone Listen, was produced by CBC Maamuitaau's Jeff Dorn and journalist Abel Rabbitskin. The film won the Jury Awards Best Short.

Albert's Fish tells the story of one man, Albert Mianscum, and his fight for recognition of the sickness that was affecting the fish eaten by the James Bay Cree. His relentless pursuit led to a geological investigation of the lands and the waters that surround the Ouje-Bougoumou Cree. That is the land that fed Albert Mianscum – the land that some say also killed him.

Cree legal eagles join bigger flock

The legal team of the James Bay Cree for the last quarter century is joining with a high-powered Montreal law firm. Gowling Lafleur Henderson LLP (Gowlings) has announced that Mainville & Associates were signed up effective December 2, 2002.

Robert Mainville is joining Gowlings as a partner. Mainville practices mainly in the field of aboriginal law, although he has been working for more than 25 years in labour law, administrative and constitutional law, and commercial law. He is the principal negotiator of the recent New relationship agreement between the government of Quebec and the James Bay Cree. Mainville is also involved in the implementation of the James Bay and Northern Quebec Agreement.

Also joining Gowlings as a partner is Johanne Mainville. She has been practicing aboriginal law for almost 20 years and has been involved in several major litigations and important negotiations in the areas of aboriginal law, and natural resources related to electricity, and forestry.

Guy Morin joins as an associate. Mr. Morin serves as secretary of various joint venture companies between aboriginals and industry. His areas of focus include business law, and aboriginal law. He has been involved in important negotiations related to the creation of partnerships between aboriginals and industry.

John Paul Murdoch, originally from Waskaganish, also joins as an associate. Mr. Murdoch serves as secretary and legal counsel to many Cree corporations and has conducted negotiations related to hydroelectric development. In addition to aboriginal law.

Response to Eric Gagnon.

Ref: Letter published in the Nation Vol. 10 no. 4, December 27th 2002.

Dear Eric,

It pains me to write this and in doing so, likely put an end to a friendship I valued. I do so publicly as you did in your letter to the Crees.

Your battle is one I admire, I admire all who stand and fight for their convictions. Our river is a great one and I am saddened that it will likely be affected, maybe even destroyed.

I reject your allegations that we have become partners in the destruction of our land because of money. I find this comment insulting at the very least. Your argument is simplistic and does not at all take into consideration all the thought, reasoning and emotion behind our decision to accept the new agreement with Quebec. Your comment evokes images of a people sitting around, rubbing their hands in glee and greed in anticipation of money to come.

Yes, the Crees voted in favour of the agreement but did not do so to become partners in the destruction of the land or for bags of money. Whether people voted against or in favour of the agreement, they did so in consideration of their children and their children's children.

There was no joy at the polls during the referendum; it was a heavy burden put upon us to decide. The public meetings that led up to the referendum were filled with debate from the heart and mind, all passionate in the pleas. In the end, most voted in favour, saying that it was better to give some away now in the hopes of gaining employment for our many young people, helping our communities become stronger and more independent. The alternative, many felt, was to see projects continue without benefit to our communities and in the future, be forced to give it all away because we had become so desperate.

I know very few who went into the polls knowing what their vote would be. Many, myself included, deliberated long and hard before, during and even after. In the end, it was decided that it would be better to lose some now and have some hope or wait and end up losing it all.

It is easy to say that there is no hope in the destruction of our land. The hope lies in hoping that you will acquire enough knowledge and skills to in turn be in a position to decide and at that time, decide that destruction is no longer needed because your people now have all the skills, training and knowledge to function as an independent society.

As it is now, most can only aspire to labour jobs. Even there, they must wait to have an agreement in place, as it is the only guarantee for employment. The agreement is a hope that things will change and enable us to become THE deciders for Eeyou/Eenou Istchee.

I am still saddened of those friendships I have seen end because of this debate, even families became so divided that I do not know if they have yet mended the rifts caused by this decision.

Would we have liked to decide otherwise? Yes, I say that without a doubt. Nobody likes to give up a part of himself or herself. There are times, to ensure survival, that difficult and heartbreaking decisions must be made. The Crees have made a decision in the full wisdom and spirit befitting to the Crees – the decision was not to become partners in the destruction of our land, it was a decision on the future of our children.

I have never publicly stated my vote that day until now. I believe that each person had their own decision to make. It was not a vote I was happy about but it was a vote I was proud of because of my reasons for voting so.

As a Cree, I do hope and pray that this is the last time that I will be asked to give up a part of our identity. I believe my vote was a step towards this.

My vote, Eric, was not motivated by money; it was motivated by my respect of our nation and the belief in its future. In fact, regardless of all other votes cast, for or against, in the referendum, I am sure these were motivated by the same reasons.

To imply we have become money mongers is to sensationalize the issue. I admire your battle and wish you well but please do not belittle us that way.

Andy Baribeau

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ONE BEAUTIFUL WORD

On the south shore of Montreal lies the Kahnawake Mohawk reserve. Although there are numerous economic ventures and places to socialize on the reserve, there is one thing sorely lacking. A library.

A library is one of the most important aspects in helping a child further his or her education, along with broadening their view of the world at large. This is especially true on a reserve, where people tend to be more comfortable in their own homes than they are venturing out to the big city.

For those who are interested in borrowing educational or recreational material, they either have to pay exorbitant fees at a library far away from the comfort of home, or borrow from school. Neither options are as appealing as having your very own library smack dab in the middle of town.

That's where Skawenni:io Barnes, who was chosen as Cosmogirl of the year, comes in. Skawenni:io, which means "one beautiful word," hopes to apply to an Ivy League school when she graduates from Sacred Heart in Montreal. She, along with many other volunteers, has been working very hard to get a library going in Kahnawake.

It all started off with Skawenni:io writing a letter to the local paper, The Eastern Door which is what got the ball rolling when people realized the importance of a library. One of the examples of community support was when the library committee, headed by Kim Delormier, asked local businesses to donate $200 towards the library, and in return each business would get a one minute commercial on the local cable station run by Paul's cable. Response was overwhelming. Twenty-five businesses were able to have a commercial produced, with time constraints being the reason why there weren't more.

To date, 15,000 books have been donated, coming from all across Canada, and even as far away as Australia. Sacred Heart, Skawenni:io's high school, also had a book drive and they were able to donate 90 boxes of books. "The main thing we have to concentrate on now is fundraising for money, we have enough books to start out," according to Skawenni:io.

Rent and utilities will be covered for the time spent at the temporary library (two years, at least) by the Caisse Populaires Kahnawake, and the Mohawk council of Kahnawake, respectively.

"Our goal is to open the temporary library as soon as possible," says Skawenni:io. As far as the search for a permanent site goes, "I think it's been put on hold for now, but I'm not really sure."

"One beautiful word,"- Skawenni:io. Sometimes that's all you need.

by Steve Bonspiel

Briefs

How do I love thee...?

Ted Moses is singing the praises of the Quebec government in a European tour with PQ cabinet minister.

The Globe and Mail's Lysiane Gagnon reports that French journalists were stunned by Moses' warm words for the Quebec government. For years, she writes, aboriginal leaders toured the world, routinely accusing Canada of genocide. In recent years, the Cree waged huge media campaigns in the United States, calling for a boycott of hydroelectric energy from Northern Quebec.

"The Crees used to be closer to the federal government," Moses told the French journalists, "but now we're closer to the Quebec government, which has been a model of good faith. The feds don't even return my phone calls."

Gagnon says he repeated the same message at the European Parliament in Strasbourg, where aboriginal leaders had so often voiced their anger at "White Canada."

She also notes that Moses was the star of the Quebec delegation at the UN conference on sustained development in Johannesburg. Moses said that the agreement between Quebec and the Crees "should serve as a model for the rest of Canada, even for the world."

Water is at risk, climate study finds

By Stephen Chase

Global warming could wreak havoc with Canada's prized freshwater supply over the next 100 years, sapping some of the country's hydroelectric power potential, lowering lake levels and paving the way for more severe drought, a new report says.

The paper from Natural Resources Canada details a horror show of potential problems that could result if global surface-air temperatures increase between 1.4 to 5.8 degrees C by 2100 as climate-change researchers predict.

"Changes of this magnitude would significantly [affect] water resources in Canada," says the water resources section of a bigger study called "Climate Change Impacts and Adaptation: A Canadian Perspective," which cautions that predictions in this area are inexact.

The report says potential effects of climate change might include:

* Increased likelihood of severe drought on the Prairies, parts of which are suffer-

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WOMEN'S	6

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Full details for Tournament **prices** and **fees** will be presented in the upcoming issue of the NATION magazine.

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the Nation

ing through their second or third consecutive drought this summer;

* A shrinking supply of potable water and more illness from contaminated water;

* Ruined fish habitat and spawning areas and possible loss of species;

* A complete drying-up of some lakes in the Arctic and sub-Arctic region.

The paper summarizes the past five years of research on climate change. It warns that warming temperatures could shrink the supply of snow-melt-generated freshwater available during summer months when water is already in high demand. "Across southern Canada, annual mean streamflow has decreased significantly over the last 30 to 50 years, with the greatest decrease during August and September," the report says.

The quality of Canada's freshwater may also suffer from more extreme conditions brought on by climate change, the report says. "Lower water levels tend to lead to higher pollutant concentrations, whereas high-flow events and flooding increase turbidity and the flushing of contaminants into the water system."

Hydroelectric power in southern Canada, where most of the population lives, might also be hit by climate change, the report says. "Studies suggest that the potential for hydroelectric generation will likely rise in northern regions and decrease in the south, due to projected changes in annual runoff volume," it says.

The added pressure on hydro power might be greatest during warmer summers ahead when water levels are lower. Then, "more frequent and intense heat waves" will "increase air-conditioner usage and therefore electricity demand."

Robbie Robertson to receive lifetime achievement award

The 14 winners of the National Aboriginal Achievement Awards were announced with rock legend Robbie Robertson receiving the lifetime achievement award. Other winners included CBC's Dead Dog Cafe writer Tom King for literature, two physicians, an Alberta oilman, a University of Victoria legal scholar, and eight other prominent achievers from their respective Aboriginal communities.

Robertson, one of the premier songwriters of the rock era receives the Lifetime Achievement Award for being one of the most influential musicians of his era. A native of Six Nations, Ontario, Robertson's group The Band was one of rock's seminal acts.

The 14 individuals will receive their awards at a star-studded gala evening on Friday, March 28th at the National Arts Centre in Ottawa. The awards will subsequently be televised by the CBC as a national network special.

This year marks the 10th anniversary of the awards that Mohawk conductor John Kim Bell created to recognize the achievements of Aboriginal professionals.

Secwepemc elders found not guilty

Aboriginal activists left a Kamloops, BC, court house jubilant Jan. 10: a judge found elders Irene Billy and Charlie Willard of the Secwepemc Nation not guilty of contempt of court for refusing to leave their land at Skwelkwelk'welt. Also present was Lawrence Pascal of the neighboring St'at'imc Nation who was released from the Kamloops Detention Centre where he had been held for two months for fighting against the construction of Cayoosh Creek Ski Resort. An appeal in his case has been granted.

Billy, 74, and Willard refused to obey a court injunction July 23, 2001 sought by Sun Peaks to tear down the Skwelkwek'welt Protection Centre. The provincial judge found that the Crown had failed to prove the criminal intention of the Secwepemc defenders beyond a reasonable doubt.

"I always knew we were right, this is our land, we have the right to be here and Sun Peaks and the province cannot remove us from it," said Billy as she left the court. "We love this land and we will continue to protect it."

This case sets an important precedent for other cases of Aboriginal people defending their lands around Skwelkwek'welt and Sutikalh. Chief Manuel of the Neskonlith Band stressed, "I am delighted with the court decision, our people are not criminals, they love and defend their land and the courts are coming to realize that. It is the government and the companies who refuse to deal with our land rights and human rights in a meaningful way, they are the ones who use violence and the police against our people."

Fighting Whities inspire imitators

The hottest ticket in U.S. college basketball this season might turn out to be a match between the Fighting Whities and the North American Stealers.

The pride of the University of Northern Colorado, the Whities won only two games in their intramural basketball league last year, but their idea of turning the tables on schools with American Indian mascot names has spread like wildfire.

Students at a handful of colleges across the rural West and Indian country are considering forming their own Fighting Whities-style intramural teams this season, inspired by the success of the team, first planned as "the Fightin' Whities," in drawing national media attention to the mascot issue.

"There's talk about whether we want to start a Fighting Whities team ourselves. We're working on it," said Monique Volland, a law student at the University of North Dakota who works at the school's Native Media Center.

Publicity about the Fighting Whities gave a boost to those who have lobbied for years to change the name of the University of North Dakota's mascot, the Fighting Sioux.

"It was huge when [the Whities] first came out," she said. "We recognize they've added to our support. They've drawn a lot of attention to the issue."

Inspired by the Whities, North Dakota students created a stir in October with an art exhibit at the university's International Center. The show displayed dozens of jerseys from hockey, football and other sports, some real and some with mock names such as the "North American Stealers," "Wounded Knee Crusaders" and "Cleveland Honkies."

A few were more incendiary, such as one showing a hooded Klansman under the name "Atlanta White Devils" and the "Vatican City Popes 'n' Pedophiles."

Source: The Washington Times

Chikaapaash and the Mishtaapaauch

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Told by John Petagumskum Sr.

One time, Chikaapaash walked around hunting squirrels. Winter had already settled in. Walking through the forest, he heard someone chiseling ice in the distance. Chikaapaash headed back home and asked his older sister about it. He mentioned, "Sister, I had heard someone chiseling during the day." She answered, "Those you heard chiseling, they are Mishtaapaauch. They're

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ᒹᓐ ᐸᑖᑭᒥᔥᑭᒻ ᑳ ᒋᔖᐃᔨᔫᑦ ᐋᒋ ᐋᑎᔫᐦᒫᑦ

ᐊᐦ ᒫᒃ ᒦᓐ ᐋ ᐊᑎ ᐱᐹᒧᐦᑖᑦ, ᒫᔥᑯᑎᓂᔨᒡ ᐊᓂᑦ ᒫᒃ ᐅᑏᐦᑖᐦᑖᐚᐤ. ᐱᔮᐦᑎᐚᑦ ᐊᓂᑖ ᐊᐚᔫᐦ ᐋ ᐱᑯᐦᐄᒫᔨᐦ. ᒀᑖᔨᒫᑦ,

trying to catch the giant beaver. They grab little children and make the child grab the beaver under the ice. But the giant beaver always pulled the child under the water. This is how the Mishtaapaauch amuse themselves. Chikaapaash coward and said, "Sister, don't say that. You're scaring me." He was lying. He was not scared at all. He was set to defeat the Mishtaapaauch.

In the morning, Chikaapaash was off hunting again. As he walked, he began to sing, "I'm going to see the one chiseling." The Mishtaapaauch and their children saw the young boy walking towards him. The young Mishtaapaashich said, "Look. There's a child coming towards us." Chikaapaash had made himself smaller. As he walked, he stumbled many times because his snowshoes were so big. The Mishtaapaauch were trying to catch the beaver and had already blocked it off in its tunnel. The Mishtaapaashich said, "We'll make him catch the beaver." But the older Mishtaapaauch warned, "Don't do that to him. He might be Chikaapaash." Chikaapaash was already known to be very crafty.

The little boy Chikaapaash stood among the Mishtaapaauch. Chikaapaash's mittens, moccasins and coat were all too big for him, as well as his snowshoes. The Mishtaapaauch asked him, "Whose mittens are those?" Chikaapaash answered, "My father. My father's mittens." "What about that coat?" "My father. My father's coat." "What about those snowshoes?" "My father. My father's snowshoes." The Mishtaapaauch also asked about his hunting implements, including his bow. Chikaapaash answered each time "My father's."

They told Chikaapaash, "Come here. We've blocked off a beaver here in the tunnel. You'll be the one to catch the beaver." The little boy Chikaapaash sat down next to the ice hole and waited for the beaver to swim by. All the Mishtaapaauch crowded around. The young Mishtaapaashich were ready to kick the boy into the water once he had gotten a hold on the beaver. The water rippled and Chikaapaash reached into the icy water with his little arm. He grabbed onto the tail of the beaver. Chikaapaash shifted back to the size of a man he was before. The young Mishtaapaashich tried to push him into the water but Chikaapaash pushed them back and the young Mishtaapaashich tumbled far. He heaved out the beaver from the icy water.

Chikaapaash announced, "You guys are so generous for giving me this beaver. I'll be feasting for sure." The young Mishtaapaashich protested, "Hey! That's ours. Don't take it." Chikaapaash said, "No. I'm not giving it to you. You gave me the beaver when you told me to catch it." Chikaapaash clubbed the beaver with his bow. His bow was metallic. He took off the bowstring and used it to strap the beaver. He slung the beaver on his back and got ready to head home. The young Mishtaapaashich held on to the beaver and didn't let go. Chikaapaash turned back. He grabbed their arms and flung them away. Chikaapaash snapped, "What are you doing?" The young Mishtaapaashich's arms broke. Chikaapaash simply walked away with his catch. The old Mishtaapaau remarked, "It's as if I didn't warn you. I did say Chikaapaash was very crafty." Chikaapaash walked away tall. With his snowshoes, his strides were as a man. He carried the giant beaver on his

ᒫ ᐊᔮᐧᑳ ᓂᒥᔥ. ᐧᑳᑖᑦ ᑖᑯᔑᐦᒃ, ᓂᒥᔖ, ᐧᐋᔥ ᐊᓂᑖ ᓂᐸᐦᑎᐧᐋᐅᒡ ᐊᐧᐸᓂᒌ, ᒥᐧᑖᔑᑯᑎᐦᐄᒫᑎᑭᒡ, ᐃᑖᐤ. ᐋᐅᒄ, ᐃᑎᑯ. ᐧᑲᑎᑯᑦ, ᐋ ᐊᑎ ᐸᒍᔮᑦ ᒫᒃ ᒦᓐ, ᐃᑎᑯ. ᐧᐋᔥ ᐊᓂᒦ ᒥᔥᑖᐸᐅᒡ, ᐃᑎᑯ. ᐧᐋᔥ ᐊᓂᔮᐦ ᒥᔥᑎᒥᔥᑯᐦ, ᐋᔦᑯᓐᐦ ᓂᔮᔥᑳᑖᒡ. ᐊᒄ ᒫᒃ ᓂᔮᑎᑯᐧᑖᐤᐦ ᐊᐧᐋᔥᐦ ᑳ ᒋᐱᐦᐧᐊᐧᑖᐤᐦ, ᓂᐧᑖᑭᒡ, ᐃᑖᐅᒡ. ᑮᐧᐸ ᐸᑭᔥᑎᐧᐊᐱᑎᑯᔮᒡᐦ. ᐧᑳᔥᐱᐦᐅᔮᑯᔮᒡᐦ. ᐧᐊᔑᓂᐧᐊᒡ, ᐃᑖᐤ. ᐋᐅᑯᓂᒡ ᒥᔥᑖᐸᐅᒡ ᐊᓂᒌ. ᐧᑳᑦ, ᒥᔭ ᐊᑳ ᐊᔮᐦ ᒫ ᓂᒥᔖ. ᒋᐧᑳᔥᑖᒋᒥᓐ. ᐊᑳ ᐊᔮᐦ. ᓂᑐᐧᐄ ᐋ ᐃᑖᑦ. ᑖᐸ ᐋᐧᐋᒡ ᐊᐱᔔᔥ ᑯᔥᑖᐤ. ᐧᐋᔥ ᒫᔥᑎᓈᔥ ᒫᐧᐃ ᑎᐸᔮᒫᑦ ᔭᐱᒡ ᐊᓂᔮᔦᐦ ᑖᓂᐦᐋᐤ ᐋ ᐃᐦᑎᐧᑲᓂᐦᐄ.

ᐅᔭ ᒫᑐᐦᑖᑦ ᒋᔭᒋᔖᐸᔮᔮᒡ, ᓈᑭᒍᑦ. ᓂᓂᑐᐧᐋᐱᒫᐅᒡ ᑳ ᒥᐧᑖᔑᑯᑎᐦᐄᒫᒡ, ᐃᑎᐦᐊᒻ ᐅᔭ ᐋ ᐊᑎ ᒋᑐᐦᑖᑦ. ᑖᐧᐸ ᒫᒃ ᑮᐧᐸ ᐧᐃᔭᐱᒪᑦ. ᐊᒄ ᐅᒡ ᐧᐃᐧᐋᐤ ᒋᔖᒥᔥᑖᐸᐅᒡ ᑭᔭ ᐅᑯᔑᐧᐋᐤᐦ ᑳ ᐧᐄᒫᐧᐊᒡ. ᐧᑲᑖᒡ ᐅᒌ ᒥᔥᑖᐸᔑᒡ, ᒥᔭ ᐊᓇ ᒫ ᐊᐧᐋᔥᐦ ᐱᔮᔥᑎᒍᐦᑖᑦ. ᑎᐦᑳᐳᔑᔦᐦ. ᐱᔭᒋ ᑯᑯᔑᓂᔮᒡᐦ ᒫᓐᐦ. ᓈᔥᒡ ᒥᐦᒫᐧᑖᐤ ᐋ ᑯᔑᓂᔮᒡᐦ. ᒥᔭ, ᔖᔥ ᒥᔥᒫᔮᒪᐅᒡ ᐅᑎ ᐊ ᐃᐦᑖᔮᒡᐦ, ᒫᐱᐦᐅᒫᒡ. ᐧᑳᑖᒡ, ᒫ ᓂᓂᑐᓂᒥᔥᑯᐦᐄᐦᒄ. ᐧᑳᑖᒡ ᐅᒡ ᒋᔖᒥᔥᑖᐸᐅᒡ, ᐊᑳ ᐃᐦᑐᑖᐦᒄ. ᐋᐧᐄᒫ ᒋᑳᐹᔥ. ᐧᐋᔥ ᓈᔥᑖᐧᐸ ᑭᔭᔥ ᑭᑎ ᐋᐃᐦᑐ ᒌ ᐃᓇᓅ ᒋᑳᐹᔥ ᐋ ᐃᐦᑎᒡᐦ. ᑮᐧᐸ ᒌ ᐸᐦᑎᒍᒫ ᐆ ᒋᔖᒥᔥᑖᐸᐤ. ᓂᒥ ᐃᔭᐱᔑᐦᑎᐧᐊᐅᒡ.

ᐋᒄ ᐅᔭ ᐱᔭᒋ ᐅᑎᐦᑎᑯᒡ. ᐊᓂᑖ ᑮᐧᐸ ᓂᔭᒋᑳᐳᔥᑐᐧᐊᒡ ᑳ ᐅᑎᐦᑎᑯᒡ. ᓈᔥᒡ ᐋ ᒥᒥᔖᔮᒡᐦ ᐊᓂᔭ ᐅᑎᔥᒡᐦ, ᑭᔭ ᐅᒥᔥᒋᓐᐦ. ᑭᔭ ᐅᑎᔖᒡᐦ ᓈᔥᒡ ᐋ ᒥᒥᔑᒋᐦᑎᔮᒡᐦ. ᐧᑳᑦ, ᐊᐧᐋᓐ ᒫ ᐊᓂᔭᔦᐦ ᐅᑎᔥᒡᐦ? ᓅᐦᑖᐧᐄ, ᓅᐦᑖᐧᐄ ᐅᑎᔥᒡᐦ. ᐊᓂᔭ ᐧᐄ ᐅᑎᑯᐦᐸ? ᓅᐦᑖᐧᐄ, ᓅᐦᑖᐧᐄ ᐅᑎᑯᐦᐸ. ᐊᓂᔭ ᒫᒃ ᐧᐄ ᐅᑎᔖᒡᐦ? ᓅᐦᑖᐧᐄ ᐅᑎᔖᒡᐦ, ᓅᐦᑖᐧᐄ. ᒥᔑᐧᐋ ᐊᓂᔭᔦ ᐋ ᑯᐧᑳᒥᒫᒡ, ᑭᔭ ᐊᓂᔭ ᐅᑎᐦᒫᐱᔦᐦ. ᐋᔑᒄ ᐧᑳᑎᑯᒡ ᒫᓐᐦ, ᓅᐦᑖᐧᐄ ᐊᓂᔭᐦ ᐅᒪᐧᑲᓂᒡᐦ.

ᐧᑳᑦ, ᐋᒄ ᐅᑖ ᐃᑐᐦᑖᐦ. ᐧᐋᔥ ᐅᑖ ᔖᔥ ᓂᒦ ᒋᐱᐦᐧᐋᓈᐤ ᐧᐋᑎᐦᒃ. ᐋᒄ ᑮᐧᐸ ᒫ ᓂᑐᒥᔥᐧᑳᔮᐤ, ᐃᑖᐅᒡ. ᐋᒄ ᐧᐋᐧᐋᐃᐱᔥᑎᒥᔮᒡᐦ ᐅᔭ ᒫ ᔑᓂᐧᐋᐦᐋᔮᒡᐦ ᐋᒦ ᓂᒋᔑᒫᒡ. ᐅᑖ ᓈᔥᒡ ᐋ ᐊᑎ ᔓᐦᑳᔮᐧᐊᒡ. ᒌ ᒫᑯᓈᒫ, ᒫ ᐱᑭᔥᑎᐧᐋᑎᔥᑯᐦᒃ, ᐃᑖᐅᒡ ᐅᒌ ᒥᔥᑖᐸᔑᒡ. ᒥᔮᒄ, ᔫᔑᐦᐧᐊᒡ ᐋ ᒍᔖᐅᐯᔮᒡᐦ. ᒥᔮᒄ, ᐸᑭᔥᑎᐧᐋᔑᒎᔮᒡᐦ ᐅᔭ ᒋᑳᐹᔥᐦ. ᓈᔥᒡ ᐋ ᐊᑎ ᔑᐦᒋᑳᔮᔥᑐᐧᐊᒡ ᐅᒌ. ᑳ ᒫᑯᓂᒫᑦ ᐅᔭ ᐅᓈᔦ. ᐧᐋᐦᒋ ᒋᓅᐱᑦ, ᒫᔑᒥᐦᑎᑉ ᐆ ᒋᑳᐹᔥ. ᐋᒄ ᓇᒋᔥᑳᑯᑦ ᐅᔭ ᒥᐦᒋᐧᐋ ᒫ ᐊᐧᑳᔑᐱᑖᑦ. ᐧᐋᔥ ᐅᑖ ᐃᔑ ᐧᐋᐧᐋᐱᐦᐧᐋᐤ. ᐧᐋᔥ ᐧᐋᐦᔦ ᐊᓈᑖ ᐱᒋᔑᒫᐤ. ᑖᓐ ᐊ ᐃᐦᑎᒡ ᐅᒌ ᑳ ᐃᐦᑐᑐᐃᒡ? ᒥᔭ, ᐋ ᐊᐧᑳᔑᐱᑖᑦ.

ᐧᐋᔥ ᐆ ᐃᑖᐤ, ᒥᔮᒄ ᐆ ᑯᒥᒥᐦᐄᓇᐅᐧᐋ. ᐧᐋᔥ ᐆ ᒫ ᒎᒥᔥᐧᑲᔮᓐ, ᐃᑖᐤ. ᐧᑳᑦ, ᐋᒄ ᐊᑳ ᐅᑎᓐ. ᓂᔭᓐ ᐧᐋᔥ ᐋᓐ ᓂᑎᒥᔥᑯᒥᓈᓐ. ᓂᒍᐃ ᒋᑭ ᒦᑎᓇᐧᐋᐤ, ᐃᑖᐤ. ᓈᔥᑖᐧᐸ ᑯᒥᒥᐦᐄᓈᐧᐋᐤ ᓂᑐᓂᒥᔥᐧᑲᐦ ᑳ ᐃᔑᔮᒄ. ᐋᒄ ᐊᓂᔭ ᐅᑎᐦᒫᐱᐦ, ᒌ ᐱᔭᐱᔥᑯᔦᐦ ᐊᓂᔭ ᐅᑎᐦᒫᐱᐦ. ᐋᔦᑯᓐᐦ ᐧᐋᑕᒥᐦᐧᐋᑦ. ᐋ ᐊᑎ ᒥᓂᐦᒃ ᐊᓂᔭ ᐅᑎᐦᒫᐱᐦᒋ. ᒦᐅᑖᔮᐱᑭᐦᑎᐧᐋᑦ. ᐧᐸᐦᒎᑖᑦ. ᐅᔭ ᑳ ᐧᐄᐅᔑᑦ, ᐱᔭᒋ ᒫᑯᓂᑯᑦ ᐅᔭ ᒥᔥᑖᐸᔥᐦ, ᐊᐧᐄ ᒫᐦᒋᑯᓂᒫᑯᑦ. ᓂᒥ ᐃᐦᑑ, ᐧᐋᐱᒍᔥᑎᐧᐋᐤ. ᑖᓐ ᐊ ᐃᐦᑎᔮᒄ ᐆ, ᐃᑖᐤ. ᓇᓇᐧᑕᓂᐧᒫᐤ ᐅᔥᐱᑐᓂᔦᐦ. ᑖᓐ ᐧᐄ ᐃᐦᑎᒫᓂᒋ, ᐃᑖᐤ. ᒫᑐᐦᑖᑦ. ᑖᐸᑲ ᐃᔭᔦᑕᐅᐦᐋᐤ ᐅᔭᔦ, ᐅᔥᐱᑐᓂᔦᐦ ᓂᔭᓇᐧᑕᓂᐧᒪᑦ. ᐧᑲᑎᑯᒡ ᐅᒌ ᐅᒋᔖᐃᔮᔮᒥᐧᐋᐤᐦ, ᐅᒌ ᒋᔖᒥᔥᑖᐸᐅᒡ, ᐊᔥᑲᑲ ᑯᐦᒋ ᐃᑎᓇᐧᐋᐧᐋ ᒫ ᐊᑳ ᐱᒫᔮᒪᐦᒄ. ᐧᐋᔥ ᓈᔥᑖᐧᐸ ᑭᔭᔥ ᑭᑎ ᐋᐃᐦᑐ ᒌ ᐃᓇᓅ ᒋᑳᐹᔥ. ᐋᔦᐧᑲᓇ ᒫᑐᐦᑖᑦ. ᒫᓅᑳᐳᑦ. ᒫᔑᒥᐦᑎᑉ ᐊᓈᔭ ᒫᐧᐋᑦ. ᓂᒥ ᒥᐦᒋᐱᑖᐤ ᑭᔭ ᐅᔭ ᒥᔥᑎᒥᔥᑯᐦ ᐋ ᐧᐄᐅᔑᑦ.

back with ease.

When he got home. He hurled the giant beaver into the teepee and said, "Sister, I've been very honoured. We'll be feasting for sure." His sister was stunned, "My goodness. You must've taken their beaver." "No. I didn't take. They told me to catch it." His sister sighed and mentioned, "They'll be getting revenge for sure." She took the beaver and proceeded to skin it. As the two began to cook the beaver, they could hear the Mishtaapaauch coming to get revenge. Chikaapaash's sister insisted, "Do you see now? They're coming to kill us. It's as if I didn't warn you about them." Chikaapaash reassured her, "They won't kill us." Chikaapaash continued what he was doing and paid no attention to the Mishtaapaauch.

Chikaapaash's older sister had kept an amulet for him. The amulet had shamanistic power. Chikaapaash asked for his amulet. He placed it in front of him face up. The Mishtaapaauch were getting closer. Chikaapaash flipped the amulet and a metal

ᑖᑯᔑᐠ ᐊᓇᑖ ᐧᐃᒋᐧᐋᐦᒡ. ᐸᐦᑖᐧᐊᐱᓇᐨ. ᐧᑳᑖᐨ, ᓂᒥᔅ, ᐊᐅᒄ ᑮᐧᐸ ᔫᐃᑖ ᓅᒥᒥᐦᐄᑯ. ᐊᐅᔅ ᒫ ᒍᒥᔅᐧᑳᔮᐦᒄ. ᐧᑳᑖᐨ, ᐧᐋᔅ, ᐋ ᐊᑎ ᐃᐦᑎᐠ ᒫᒃ ᒦᐣ. ᓂᒪ ᑯᑎᓂᒫᔦᐦ ᐅᑎᒥᔅᑯᒥᐧᐋᐤᐦ. ᓂᒥᒫ, ᐃᑖᐤ. ᓂᒥ ᓅᑎᓂᒫᔦᐦ, ᓂᓂᑐᓂᒥᔅᐧᑲᐦ ᓂᒦ ᐃᑎᑯᒡ. ᐧᑳᑖᐨ, ᑮᐧᐸ ᒫᔅᑎᓈᔅ ᒫ ᒍᔑᐦᐄᑯᒡ. ᐧᐊᑎᓈᔮᒡᐦ ᐅᔫᐦ ᐅᒥᔅᐦ, ᐸᐦᑯᓈᔮᒡᐦ, ᐋ ᐊᑎ ᒥᔦᐦᑯᐧᐋᔮᒡᐦ. ᓇᓇᒫ ᒫᒃ ᐅᔫ ᐋ ᐊᑎ ᐱᒥᓅᓐᒡ ᐅᔫᔦ ᐊᒥᔅᑯᐦ ᑭᔫ ᐅᔫ ᐅᑎᑖᒥᔦᐦ, ᐱᔫᐦᑎᐧᐋᒡ ᐱᔫᐧᑖᑎᒍᔮᒡᐦ ᐅᔫᐦ ᒥᔅᑖᐸᐤᐦ. ᐧᑳᑖᐨ, ᒋᐧᐊᐱᒪᐅᒫ ᒫᒃ, ᒫᔅᑎᓈᔅ ᒫ ᐃᔫᔦᐦᐄᑎᐦᑯᒡ. ᐧᑳᑖᐨ, ᐊᔅᑲᑳ ᑯᐦᒋ ᐃᑎᓈᐧᐋ ᒫ ᐊᑲ ᓂᑐᐧᐋᐱᒥᐧᑖᐤ. ᐊᑲ, ᓂᒥ ᒋᑭ ᐃᔫᔦᐦᐄᑯᓅᒡ, ᐃᑖᐤ. ᓂᒍᐃ ᒋᑭ ᐃᔫᔦᐦᐄᑯᓅᒡ, ᐃᑖᐤ. ᐱᔫᒋ ᐹᓐᐧᐋᑎᒥᔮᒡᐦ. ᓂᒥ ᐃᔫᐱᑖᔮᒪᐤ. ᐋ ᐃᔫᔮᒥᐦᑎᐠ ᐅᑎ. ᓂᒥ ᐃᔫᐱᑖᔮᒫᐤ.

ᓈᔅᒡ ᐱᔫᓐᐧᐋᑎᒥᔮᒡᐦ, ᑮᐧᐸ ᒦ ᑭᓂᐧᐊᔮᐦᑎᒥᔮᒪᓂᐦᐄ ᐊᓂᔫᐦ ᐅᒥᔅᐦ ᐊᓂᑖ ᒫᐧᑳᔦ ᐧᐃᔮ ᐊᓂᔫ ᐋ ᑎᐲᐧᐊᐅᒎᐨ, ᐊᓂᔫ ᑮᐧᐸ ᐅᒥᑖᐧᐋᑎᒎᐧᐃᓂᐦᒡ ᐅᐦᒋ. ᐧᑳᑖᐨ ᑲᑭᔫ ᐅᔫᐦ ᐅᒥᔅᐦ, ᓂᒥᔅ, ᐹᓐ ᒫ ᐊᓂᔫ ᓂᒥᑖᐧᐋᒎᒥᔅ. ᒫᐃᑯᐨ. ᐹᒥᔅᑎᓇᐨ ᐊᓂᐨ ᐊᐱᐦᑯᑖᐦᒡ ᐹᓐᒡ.

shield covered their lodge. The Mishtaapaauch reached Chikaapaash's teepee but couldn't do anything. Only the smoke hole at the top was open. Chikaapaash's lodge had turned to solid metal. He could hear the Mishtaapaauch grumbling outside. Chikaapaash and his sister continued to cook the beaver. He really wanted to make them jealous and shouted out, "Sister, the fat is exploding. Keep spinning the roasting beaver." Chikaapaash talked loudly as they cooked the beaver. The only thing the Mishtaapaauch could do was inspect and knock on the shield. After lingering around for a while, the Mishtaapaauch simply walked back home because they couldn't do anything. When Chikaapaash knew they were gone, he flipped the amulet again and the shield vanished. Their lodge reverted back to normal. The two began to eat.

The next morning, he pondered about the incident the day before and said to his sister, "I think I overdid it yesterday. I'll go back and see them." Chikaapaash cut some of the beaver tail and took it with him. He took a little meat too. Chikaapaash followed the Mishtaapaauch's trail back to their camp. As he approached the lodges, he could hear the young Mishtaapaashich sobbing inside. Chikaapaash peeked in. The injured Mishtaapaashish lay on both sides helpless. The only thing the others could do was to rub their broken arms. Chikaapaash said, "You guys are in bad shape. None of you can even heal a broken arm. You guys talk like you have a lot of power but you can't even heal a broken arm. What use will you be for the future humans? For me, I'll do my humble best if I'm asked to help the future humans if they're in dire need." Chikaapaash entered the lodge.

Chikaapaash sat down beside one young Mishtaapaash. Chikaapaash took the beaver fat and rubbed it on the broken arm. Then he took a handful of warm ash from the edge of the hearth and rubbed that on the arm also. The broken arm was healed. The young Mishtaapaash was no longer in pain. With the bend of the elbow, Chikaapaash said, "This will be how the future humans will look like. If they don't have elbows, it'll be difficult for them to survive. They'll have elbows and be able to do many useful things." Chikaapaash sat down beside another Mishtaapaash and proceeded to do the same thing. After healing all the broken arms, Chikaapaash distributed the food he had brought. He had only brought a small amount. But as he gave the food to the Mishtaapaauch, the food expanded and grew into large portions. Chikaapaash gave food to all the Mishtaapaauch and they were very grateful. All the Mishtaapaauch in the two lodges were filled of meat. Chikaapaash went back home.

Translator's Note: Mishtaapaauch (plural), Mishtaapaau (singular). Literally "Big Man." Spirit Guides for hunters. A spirit who helps a hunter find game and escape danger. Mishtaapaauch also communicate to the people through the shaking tent ceremony.

ᐅᑖ ᐋ ᐊᑎᒥᓂᐦᐊᔑᑦ. ᒑᓐ ᒥᒄ ᐃᔑᓈᑯᔑᔨᒪᓂᐦᐄ. ᓈᔅᒃ ᐱᔮᓀᐧᐊᑎᒥᔨᒡ", ᑯᔮᑎᐱᐧᐋᐱᐦᐧᐋᑦ ᐊᓂᔮᐦ ᐅᒥᑖᐧᐋᔒᒥᔅᐦ. ᐋᒄ ᐅᔭ ᐧᐄᒡ, ᐧᐋᐦᐧᑳᓵᒥᐲᔮᒡ ᐱᐧᔭᐱᔅᑯᔫ. ᐱᔮᒥ ᑎᑯᔑᓄᓂᔮᒡ", ᓈᔅᑏᔅ ᓂᒥ ᐅᔮᔅ ᒌ ᐃᐦᑐᑖᑯ. ᐊᓂᑖ ᒥᒄ ᐋ ᐃᔑ ᐧᐄᐧᐄᔭᐱᐦᑖᔨᒡ, ᐋᑯᑖ ᒥᒄ ᐋ ᒧᓵᔮᔨᒪ. ᐸᐧᔭᐱᔅᑯᔨᒡ ᐅᔭ ᒥᔑᐧᐊ ᐧᐄᒡ. ᐱᔭᒥ ᐃᔭᔨᐧᒫᐅᔨᒡ" ᑮᐧᐸ, ᐱᔭᐧᑖᑎᒥᔨᒡ". ᓂᒥ ᐃᔭᐱᑖᔨᒫᐤ. ᐋᒄ ᐅᔭ ᐋ ᐱᐱᒥᓅᐧᐋᒡ ᐅᔮᔫ, ᐧᐃᔅᑦ ᓈᔅᒃ ᐋᐧᐄ ᑭᒥᐧᓵᐧᐋᑦ. ᓈᔅᒃ ᐧᐊ ᒧᒧᔅᑖᓂᐦᑖᑯᐦᐅᑦ ᑲ ᐅᑎᓂᒫᑦ ᐅᔭᐦ ᐅᑎᒥᔅᑯᒥᔫ". ᐧᑳᑖᑦ, ᓂᒥᓵ, ᐸᐦᑳᑖᐤ ᐧᐄᑐᐧᐄ, ᐊᐧᑳᔅᑯᐦᐄᒥᔅᐧᑲ". ᑮᐧᐸ ᐧᑲᐃᐦᑎᔨᒡ". ᑭᔭ ᐅᔭ ᐅᑎᔅᒥᐦᒄ ᓈᓅᒥᐦᑭᒃ, ᑮᐧᐸ ᐧᐋᐧᐄᐦᑎᒃ ᐅᔭ ᐋ ᐃᐦᑐᑎᒃ. ᐧᐃᔅᑦ ᐧᐋ ᑭᒥᐧᓵᐧᐋᑦ, ᐅᑖ ᐧᐄᐧᐄᑎᒥᐦᒡ ᐊ ᐃᐦᑖᔨᒡ". ᔒᑑ ᐱᔭᒥ ᒥᒥᐧᑖᔭᐱᔅᑭᐦᐊᒥᔨᒡ". ᒥᔮᒄ, ᒦᓐ ᒫᐦᐧᑖᑎᒥᔨᒡ". ᐊᔫᐧᑲᓇ, ᒦᓐ ᒫᐧᐊᔨᒡ". ᐊᑲ ᐱᔭᐦᑎᐧᐋᒡ ᐋ ᐊᑎᐧᒫᑎᒥᔨᒡ", ᒦᓐ ᐧᑳᔅᑖ ᑯᔮᑎᐱᐧᐋᐱᐦᐧᐋᑦ ᐊᓂᔮᐦ ᐅᒥᑖᐧᐋᔒᒥᔅᐦ. ᐋᒄ ᒦᓐ ᓂᒥ ᐃᐦᑎᑯᓂᔫ ᐊᓂᔭ ᐱᐧᔭᐱᔅᑯᔫ. ᐊᒄ ᓇᐦᐋᐤ ᑲ ᐃᔑᓇᑯᓂᔨᒡ ᐊᓂᔭ ᐧᐃᒥᐧᐊᐤ ᐧᑲᔑᓇᑯᓂᔨᒡ. ᒥᔮᒄ, ᐋᑯᑦ ᑮᐧᐸ ᒪᒧᒥᔅᐧᑲᒡ.

ᐧᑲᑖᔨᐦᑎᒃ ᒋᔭᒋᓵᐸᔭᔨᒡ, ᐧᐋᐅᓵ ᒪ ᓂᑭ ᐅᓵᒪᐦᐱᓂᑖᐅᒡ. ᑎᔭᔅᒋᔑᒃ ᐊᓂᔭ ᐅᓀᔫ. ᒫᐦᑐᐦᑖᑦ, ᑭᔭ ᑯᑎᒋᔫ ᐧᐃᔭᔑᔫ ᐧᑲᓀᐧᐋᓐ ᐅᑎᓂᒧᒫ. ᐊᐱᓵᔑᔫ ᐊᓂᔭ ᒫᐦᑐᐦᑖᑦ ᑲᑭᔭ. ᓂᒥ ᐋᔨᐧᒪᐅᐦᐄᐧᐋᔫ ᐋᒋ ᓇᑎᒥᔨᒡ" ᐊᓂᔭᔫ ᐋᒋ ᐊᔅᒫᔨᒡ". ᐊᓂᑖ ᐧᐄᒋᐧᐋᔨᒻ, ᒥᒄ ᒪᑎᐦᑖᑦ. ᐋᔫᒄ ᐅᔭ ᐧᐄᒋᐧᐋᔫ ᑲ ᒋᒥᑖᔨᒡ. ᐱᔭᐦᑐᐧᐋᑦ ᐊᓂᑖ ᐋ ᐃᐧᑖᔨᒡ" ᐲᐦᑎᑭᒥᐦᒻ, ᓈᔅᒃ ᐋ ᐸᐦᑖᑯᔑᔨᒡ" ᐅᔭ ᐅᒥᐧᔒᑭᓐ". ᐊᒄ ᐊᓈᑦ ᒋᔅᑐᐦᑭᓂᐦᒻ ᐃᔅᐱᒥᐦᒻ ᐃᑖᐦᒪ, ᐋᑯᑦ ᐧᐋᐦᒋ ᐱᔅᐸᐱᑦ. ᐋᔫᑯᓐ" ᐅᔭ ᐃᑑ ᐱᒥᔑᓂᔫ" ᐃᔅᑯᑖᔫ ᐋ ᐃᐦᑎᑯᓂᔨᒃ. ᐃᔮᔨᐱᔑᒥᔨᒡ" ᐊᓂᔮᐦ ᐅᔅᐱᑐᓂᔫ" ᐅᔮᐦ ᑲ ᓇᓈᐧᑖᓂᐧᒫᑦ. ᑎᔅ, ᐃᑖᐤ. ᐧᐋᓵ ᐊᔅᑲᑲ ᐊᔅᒋᐦᑎᓇᐅᐧᐋ, ᐃᑖᐤ. ᐧᐋᔅ ᐆ ᒋᒥᐦᒫᑎᓈᐧᐊᐤ. ᒑᐱᐦᐧᐊᓐ ᓂᒥ ᐊᔅᒌᐦᑑᑖᓈᐧᐋᐤ ᒫᒋ ᒦᓅᐧᐊᒋᐦᑖᔭᒄ ᒋᔅᐱᑐᓂᐧᐊᐤ", ᐸᐦᐸᔨᒄ ᐊᓂᐦᐄ ᐋ ᓈᓇᐧᑖᐱᔨᒡ". ᒥᔮᒄ, ᐋᒄ ᒫᒃ ᒐ ᐃᐦᑎᒡ ᐊᓂᔅᐃᔨᔫ ᓂᐦᑖᐅᒋᔨᐦᒐ. ᒐ ᐃᔭᔨᐧᒪᑦ ᐊᐧᐋᓐ, ᓈᔅᒃ ᒐᐧᐄ ᓈᐸᐅᒧᑦ, ᐋᑲ ᒪᒃ ᓈᔅᑏᔅ ᔭᐱᒡ ᒐᐧᑳᓐ ᒋᑭ ᒌ ᐃᐦᑎᓈᐧᐊᐤ, ᐋᑎ ᐊᓐ ᐃᐦᑎᔭᐧᑲ, ᐃᑖᐤ. ᓂᔨ ᒪᒃ ᐧᐄ, ᐊᓐ ᐊᐧᐊᓐ ᒐ ᒋᔅᒐᔨᒥᑦ, ᓂᑭ ᒌ ᐋᐱᒥᐦᐄᑯᓀ ᐧᐄ ᐋᐱᒥᐦᐄᒐ, ᐊᑲ ᒥᐧᔭᔨᐦᑎᒥᐦᐄᑯᒐ ᒐᐧᑳᔨ, ᓂᑭ ᐋᐱᒥᐦᐄᑯᓀ ᐋᐃᐧᐋᐦᒻ, ᐃᑖᐤ. ᐱᑦ ᐋ ᐊᔨᒥᐦᐊᑦ ᐋᐦᐧᒪᔭ ᒋ ᐲᐦᒐᑦ. ᒐᒃ ᐸᐦᒐᑦ.

ᐋ ᐊᑎ ᐧᐋᐃᐱᔅᑎᐧᐋᑦ ᐅᔭᐦ ᐸᔨᒄ. ᐧᐊᑎᓂᐦᒃ ᐊᓂᔭ ᐧᐃᔫᔅ, ᓵᓀᓂᒪᑦ ᐊᓂᔭ ᐅᔅᐱᑐᓂᔫ. ᐊᓂᔭ ᐋ ᓵᐅᒥᔅᑖᔨᒃ ᐱᐦᑯᑖᔫ, ᐋᔫᒄ ᐧᐋᑎᓂᐧᒪᑦ. ᓵᓀᓂᐧᒪᑦ. ᓈᔅᑏᔅ ᑖᐱᑎᐸᔨᐦᑎᐧᒪᐤ. ᓈᔅᑏᔅ ᓂᒥ ᒥᐦᑖᒄ ᐃᐦᑎᔫ". ᐅᑎ ᐋ ᐊᐱᐦᒋᐲᐦᑖᑦ ᐊᐧᐋᓐ ᐅᑐᔅᑯᓐ, ᑯᔭᑦ, ᒥᔭ, ᐊᒄ ᒐ ᐃᔑᓇᑯᔑᑦ ᐋᑯᔅ ᐊᓂᔅᐃᔨᔫ ᓂᐦᑖᐅᒋᒐ. ᑖᓂᑖ ᒐ ᐃᐦᑎᒃ? ᐋᐤ" ᓂᒥ ᒋᑭ ᒌ ᐊᐱᐦᒋᐲᐦᑖᐤ ᐅᔅᐱᑐᓐ. ᓈᔅᒃ ᐋ ᒥᐧᔭᐱᒥᐦᑖᑦ ᐋ ᐃᔑᓇᑯᐦᑖᐧᐊᑦ ᐅᔭ ᐅᔅᐱᑐᓂᔫ. ᓂ", ᐃᑎᑯ. ᒦᓐ ᑯᑎᒃ" ᓂᔭᑎᐱᔅᑐᐧᐋᑦ. ᒦᓐ ᔭᐱᒡ ᐧᑳᐦᑐᐧᐋᑦ. ᐊᒄ ᒥᔭᑎᓂᒧᐧᐋᑦ ᐅᔭ ᐅᒥᒋᒋᔫ ᑳ ᐸᑖᐧᐋᑦ. ᑖᐸ ᐅᐦᒋ ᒥᓵᔫ ᐅᔭ ᑳ ᐸᑖᐧᐋᑦ ᐅᒦᒥᒥᔫ. ᒥᔭᑎᓂᒧᐧᐋᑦ. ᑳ ᒥᔭᐦ ᒫᓐ", ᐧᐋᐦᒋ ᒥᓵᔨᒃ ᐊᓂᔭ ᐅᒦᒥᒥᔫ. ᒥᔑᐧᐊ ᐧᑲᐦᑎᔨᒡ". ᒥᔑᐧᐊ ᑳ ᐊᑎ ᑖᐱᐦᐧᐊᑦ ᐅᔫ. ᐋᒄ ᔭᐱᒡ ᒥᔑᐧᐊ ᑎᔭᐱᒥᔅᐧᑲᒡ ᐅᔫ ᐋᒋ ᓃᓀᑭᒥᑎᔑᒃ. ᐋᔫᒄ ᐋᒄ, ᓂᒥ ᔭᐱᑖᔨᒫᐤ. ᒐᐧᐋᑦ.

Standing Committee on Aboriginal Affairs,
Northern Development and Natural Resources

Comité permanent des Affaires autochtones,
du développement du Grand Nord et des ressources naturelles

HOUSE OF COMMONS
CHAMBRE DES COMMUNES
CANADA

BILL C-7

The First Nations Governance Act

The House of Commons Standing Committee on Aboriginal Affairs, Northern Development and Natural Resources, will be holding hearings across Canada to seek the views of First Nations members, leaders and organizations on the proposed First Nations Governance Act.

Persons and groups interested in appearing before the Committee on the legislation are invited to submit their request in writing by **January 24, 2003** to the Committee Clerk:

Elizabeth Kingston
Room 632, 180 Wellington Street, House of Commons
Ottawa, Ontario K1A 0A6
Fax: 613-996-1962 E-mail: **AANR@parl.gc.ca**

The Clerk will notify those selected to appear and provide all necessary information.

Those not selected (or unable) to appear before the Committee may prepare written or taped submissions, which must be received by the Clerk **no later than February 14, 2003.**

Each day's hearings will also allow time for some individuals who have not made formal requests to address the Committee, providing they identify themselves at the witness registration desk.

For more information about locations and schedule, visit **www.parl.gc.ca** and click on **"Committee Business"** or call **1 (613) 996-1173.**

PROJET DE LOI C-7

Loi sur la gouvernance des Premières nations

Le Comité permanent des Affaires autochtones, du développement du Grand Nord et des ressources naturelles de la Chambre des communes, tiendra dans les différentes régions du Canada, des consultations pour connaître le point de vue des membres, des dirigeants et des organisations des Premières nations concernant le projet de loi sur la gouvernance des Premières nations.

Les personnes et les groupes qui souhaitent présenter au Comité un exposé sur le projet de loi sont invités à soumettre leur demande par écrit à la greffière du Comité d'ici le **24 janvier 2003** :

Elizabeth Kingston
180, rue Wellington, Pièce 632, Chambre des communes
Ottawa (Ontario) K1A 0A6
Fax : (613) 996-1962 Courriel : **AANR@parl.gc.ca**

La greffière communiquera avec ceux qui auront été choisis afin de leur fournir les renseignements nécessaires.

Ceux qui, pour une raison ou une autre, ne peuvent pas comparaître peuvent tout de même soumettre à la greffière **au plus tard le 14 février 2003** un mémoire manuscrit ou enregistré.

À toutes les séances, du temps sera réservé afin que les intéressés puissent présenter un bref exposé au Comité. Les personnes désireuses de participer de cette façon devront se présenter au bureau d'inscription des témoins.

L'horaire des déplacements du Comité et toutes autres informations pertinentes seront versés dans le site Internet du Comité à **www.parl.gc.ca**, cliquez sur **« Travaux des comités »** ou composer le **1 (613) 996-1173.**

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21st Anniversary Cree Nation Invitational Tournament 2002

December 5,6,7,8, 2002 – Val d'Or

With the advent of the Tommy James Foundation Tournament that was first held in early 1980s, many Aboriginal Nations have come together to take part as players representing their respective communities or as spectators to join the excitement that the prestigious event brings from year to year.

In review of the many exciting years, many players have to come to enjoy the exciting competition in hockey and broomball in different categories offered by the organizing committee of the Cree Nation Invitational Tournament (CNIT). In addition, just recently the CNIT has even added the Women's Hockey division for the female population.

We can also truly appreciate what the organizing committee has brought in over the years by integrating other supplementary entertainment for the participants in general.

However, running an event of this magnitude is not a simple affair. It takes commitment for those involved in carrying out the event namely, the Cree Nation Recreation Directors. This takes a substantial commitment for the directors who will have to leave their families and relatives at home in order to take the time to meet and plan the varied tasks involved. This is to ensure that the tournament work plan is carried out accordingly for the benefit of the Aboriginal Nations that participate from Quebec and Ontario. All of the work is done strictly on a volunteer basis and that the Recreation Directors and their Assistants do not get paid to come to work during this tournament.

On this note, perhaps some have not yet come to understand the work and the type of commitment that involves during the planning, organization, and coordination of the event.

Through the years, although many participants have come to enjoy the events and entertainment during the CNIT, there are those that have encountered obstacles during their participation in the tournament and opposed the rules and regulations as well as some of the activities involved.

The issue of fairness for some participating teams has become more extravagant as they perceive that the event has become more competitive. Perhaps the intent of promoting the spirit of friendship and sportsmanship has been forgotten by few participants nowadays.

In many cases, coaches and players have challenged the activities and have overlooked the set-up of the tournament structure meaning the rules and regulations for the event. There are times that the tournament policies have been forgotten or neglected by teams long before they leave from their respective homes to represent their communities at the CNIT and in turn insist that the onus is on the CNIT organizing committee to fully implement the tournament policies.

Of course, the argument in this case is that many teams have made their plans in advance to join the fun at CNIT and have placed their financial resources toward their travel costs to take part. But the fundamental purpose of the event has slowly been disregarded due to the perception of competitiveness by many coaches or players.

One of the unpleasant activities in running the event is when a protest has been activated and challenged by persons using affiliated authority and not as a participant form. This in some instances has been viewed as an outright interference in carrying out the event and this somewhat defeats the purpose for the event and has caused a slight inconvenience to the organizing committee.

Even though the efforts by the CNIT directors is to ensure the continued success of the tournament, this overview is not with the intent to convince the people to appreciate the work and effort that has been made by those involved in the previous successful tournaments and to this day. The sole purpose of these highlights is to convince the teams to remember the intent of the event and not forget to align their plans according to the tournament set-up prior to their departures from home.

It is indeed sad to inform the communities that this very organization (CNIT), which the recreation directors created for these athletes, will cease to exist. It is sad of the way CNIT closed its doors in which some players, coaches and participants showed no respect of what it was created for. This organization was mainly created for their benefit, but unfortunately, many still do not respect the organization's intentions. We read such statements and comments from players and it sadness me to understand that these people still do not realize what we try to do for their communities and their athletes.

In its place, the Recreation Directors are proud to unveil: C.R.E.E. (Cree Regional Events & Entertainment). The C.R.E.E. will host a variety of events, tournaments, and entertainment (concerts, etc.) and will focus on the main purpose of its intent, which is to promote the spirit of friendship and sportsmanship at all levels. Athletes will be able to display their talents and skills at any level of their respect sport. Participants will enjoy the excitement and know the importance of having these types of events and entertainment and why it is important to have such events as Cree people.

Welcome to C.R.E.E. and enjoy its benefits and its intentions!!!

In the spirit of friendship and sportsmanship

Happy New Year!

JB Loon, On Behalf of the
CNIT Directors and Assistants

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Weeneebeg
Aboriginal Film and Video Festival

March 5 – 9, 2003

Moose Factory, Ontario

The Weeneebeg Aboriginal Film and Video Festival is a five-day event that will showcase a variety of films and videos by local and regional Aboriginal filmmakers in several venues around the community of Moose Factory.

The festival also aims to provide a venue for resource information in media arts to assist and support the development of a new generation of artists pursuing a career in film, video and television.

The role of media arts in the preservation and promotion of the Cree way of life, culture and language is another aspect that the festival will represent through its selection of films/videos and invited filmmakers, as well as in the festival's panel discussions, seminars, information sessions, booths and workshops.

For more information contact:

Paul M. Rickard
Weeneebeg Aboriginal Film and Video Festival
P.O. Box 388
Moose Factory, Ontario P0L 1W0

E-mail: okimah@mac.com

Montreal Tel: (514) 840-1338
Moose Factory Tel: (705) 658-6987

ONTARIO ARTS COUNCIL
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WAWATAY

Moose Cree First Nation

MUSHKEGOWUK COUNCIL

Beesum communications

BECOMING A DOCUMENTARY FILMMAKER

As part of Beesum Communications involvement with the Weeneebeg Aboriginal Film and Video Festival, we will be printing various articles about the filmmaking process by Paul M. Rickard, the Executive Director of the festival. This is part one of a six part series that The Nation *will publish.*

---

by Paul M. Rickard

The question of how and why one decides to become a filmmaker is a question I like answering. There is no one answer to sum up why I do what I do. It's a combination of things actually. The one and foremost thing is that I love watching movies and television. And secondly, it's a passion to tell stories.

I am not a good speaker, in fact a terrible oral story teller. But I feel that I tell good stories through other means, with a video camera and microphone. I love hearing and seeing stories as they unfold, especially stories about Aboriginal people.

Although I enjoy a variety of films from mainstream Hollywood to independent and foreign films, I still prefer to make documentary films about the Aboriginal way of life. That's why I consider myself an Aboriginal filmmaker - I make films about Aboriginal people and their stories.

Of all the films I worked on and come to appreciate have been films about Cree people or other Aboriginal groups. Throughout my career I worked on various films with non-Aboriginal content, but that was work for hire. It's the films that I've done about my family such as *Okimah* or my TV series about Aboriginal languages, *Finding My Talk*, that are close to me.

For me, I think my work is an extension of the oral traditional of storytelling, that oral history of our ancestors has evolved to written text to a new medium of visual storytelling of video, television and films.

This series of articles will look back at my own experiences of becoming a filmmaker and provide a personal insight on what it takes to become a filmmaker, as well as provide a guide to those who wish to follow the same path. What I can say that it's been a long and exciting journey.

I want to start by telling you a little about myself, and what inspired me to become a filmmaker. I started out in this field as a result of my interest in movies from an early age, back in the days when televisions first came into my community of Moose Factory in the early 1970's.

At that time the only person that I knew that had a television set was my uncle who lived with my grandfather Abraham Cheechoo. Although my grandfather never spoke or understood English, he would have the television on to the one channel we could receive: CBC. Everyday after school I would visit his house and watch anything was that on - soap operas and news programs. I still remember spending the weekends watching old black and white horror movies late at night. This was my first interest in the medium. I admit I loved watching television back then, even to this day. In fact, the visual medium of television has been an important part of my growing up. While others were playing hockey outside, I would sit in front of a television for hours.

The other influence was the showing of movies in the local community centre. I still remember my first movie experience – *Planet of the Apes*. It's still one of my favorite films of all time. Although the movie showings were later replaced with VHS videotapes, it kind of saw the end of the era where the screening became a community event and people began staying at home and renting movies on their own.

The introduction of videotapes provided me a greater range of films to watch that I wouldn't have otherwise seen. Looking back, I probably spent more money renting movies at G.G.'s movie shack than anyone else, and I probably also saw every video that they stocked.

But it wasn't until my teenage years that I really thought about making movies. At the time there was also a lack of materials or anyone to talk to about my passion in films. My passion for film and television probably had my family worried. They saw me as someone who only watched TV, and not much else. Just staying inside glued to the TV.

But I also love to read and I would subscribe and read any books and magazines about films and the filmmaking process, something I knew absolutely nothing about at the time. I would read the latest Hollywood gossip, movie reviews, filmmaking process, and academic papers on film theory. I even bought a book on how to write a script in 25 days.

All I knew from that time was I wanted to make films, and had to get my hands on anything that could tell me how it was done. It wasn't until I finished high school that I decided to study in filmmaking, and in high school I decided to take some English writing courses that I thought I needed to help me write scripts.

Although I had a hard time with English grammar (sometimes I still think I do, you be the judge) but it was because of my motivation to make movies and become a filmmaker that I decided to follow the road less taken.

Paul M. Rickard is a filmmaker from Moose Factory, Ontario who has been involved in filmmaking for over 15 years. He directed Okimah *and produced the series* Finding Our Talk *for APTN. In the next issue Paul will discuss schooling vs training and the importance of learning from example.*

WILL ON THE GRILL

by Will Nicholls

Well, I'm back from the holidays and did I cook. Like many I even gained a few Xmas pounds that I'll have to work them off. Anyhow here's a few recipes I think you will enjoy.

Teriyaki Horsemeat Roast

I like getting horsemeat because it is so lean and tasty done right. This is a simple recipe and totally enjoyable. The Portabello mushrooms are what make this a special dish. You can toss in some potatoes during the second hour.

1 roast (2 lbs or so)
parsley
Portabello mushrooms
teriyaki sauce/marinade
1/ 3 cup of water
salt and pepper to taste

Put the Portabello mushrooms on the bottom of the roast pan/casserole dish along with the water.

Chop the fresh parsley and put on top of roast working it in. Add pepper and salt.

Take the teriyaki sauce and put on the roast allowing some to get into the water.

Cover the dish and roast at 375°F for two hours, basting it with teriyaki sauce every 20 minutes.

Remove from oven and serve the roast with the mushrooms on the side. Delicious.

Honey Dijon Roast

Essentially, this is the same as above. As a matter of fact I made both roasts at the same time. The next day I just made a new veggie dish and served it up again.

1 roast (2 lbs or so)
portabello mushrooms
Honey Dijon 30 minute marinade
1/ 3 cup of water
salt and pepper to taste

Put the portabello mushrooms on the bottom of the roast pan/casserole dish along with the water.

Add pepper and salt. Take the honey dijon sauce and put on the roast allowing some to get into the water.

Cover the dish and roast at 375°F for two hours basting it with honey mustard sauce every 20 minutes.

Remove from oven and serve the roast with the mushrooms on the side.

Cedar Smoked Fish

This is for you lads who enjoy using the BBQ even in the winter. This is a healthy tasty dish of fish. This meal will delight your guests I can assure you. The light taste of cedar is unique and extremely pleasant to the palate. This recipe would probably work well with chicken as well.

Have some rough cedar planks cut the size of your barbecue grill. They have to cover most of the grill.

Submerged the planks in water and soak at least 2 hours, while you're marinating the fish you'll cook.

An excellent marinade for Salmon, Trout or Artic Char is:
2 cups of orange juice
1 cup of oil
lots of minced garlic
fresh ground black pepper
a handful of fresh basil leaves finely chopped.

When the coals are real hot, place the wet planks right on the grill, lay the fish on them, lower the heat to medium and close the cover. The smoke of the cedar will cook your fish. Check after about 15 min. and be vigilant not to over cook the fish at that point. The planks will probably be burned underneath and are usually for one-time use only.

Sausage broccoli minestrone soup

3-4 tablespoons olive oil
1 lb gourmet sausage
2 cups onion coarsely chopped
1 clove garlic minced
8 cups water (or defatted chicken stock)
1-2 teaspoons salt (optional)
freshly ground pepper
2-3 fresh basil leaves
1 pinch dried hot pepper flakes (can substitute chili peppers)
1 bunch broccoli trimmed and cut into small pieces
3 cups potatoes diced
1/2 cup Italian parsley

In a large pot add olive oil and set over medium heat. Add sausage and onion and saute' until meat is brown (about 5 minutes).

Add garlic and saute' 1 minute.

Add water or stock, salt, black pepper, basil and pepper flakes.

Bring to boil. Cover and simmer about 20 minutes. Add broccoli, potatoes and parsley and simmer until potatoes are tender.

Moosemeat Surprise

A little different but mighty tasty. You might want to double or triple the ingredients for a large family.

1 cup moosemeat diced very small
3/4 cups bacon diced very small
1 cup onions diced
1 1/2 cups diced potatoes diced small

Add bacon to a hot fry pan.
When partly done add moose meat cook until browned.
Add onions and potatoes when they are half cooked,
Add boiling water to cover the meat.
Simmer covered for 1/2 an hour.

Add salt and pepper to taste.
Serve with boiled rice and soy sauce.

Beef Wellington

This is a recipe that is safe for people with diabetes.

2 1/2-pound (1200 g) beef tenderloin (filet mignon)
freshly ground pepper to taste
1 sheet frozen puff pastry
1 large egg, beaten with 1 tablespoon (15 ml) water
2 teaspoons (10 ml) olive oil
2 cups (180 g) finely chopped mushrooms
3 shallots, finely minced
1 clove garlic, minced
1/ 4 cup (16 g) chopped flat-leaf parsley
1/ 2 teaspoon (2.5 ml) crushed dried thyme
decorative pastry cut-outs from 2nd pastry sheet for garnish (optional)
sprigs of fresh herbs for garnish (optional)

Preheat oven to 425°F (220°C), Gas Mark 7. Season tenderloin with pepper and place in a lightly greased roasting pan. Roast for 30 minutes, or until an instant meat thermometer reads 130°F (40°C). Cover tenderloin with foil and refrigerate for 1 hour.

Thaw puff pastry at room temperature for 30 minutes. Reheat oven to 425°F (220°C), Gas Mark 7. Beat egg with water and set aside.

Meanwhile, heat oil in a heavy skillet over medium-high heat. Add mushrooms, shallots, and garlic. Cook, stirring occasionally, until vegetables are wilted and all liquid has been absorbed. Stir in parsley and thyme. Set aside.

Unfold the pastry sheet and place on a lightly floured work surface. Roll out to a rectangle, 4 inches (10 cm) longer and 6 inches (15 cm) wider than the tenderloin. Brush the pastry sheet with some of the egg mixture. Spoon mushroom mixture onto the pastry to within 1 inch (2.5 cm) of the edges.

Place the tenderloin in the center of the mushroom mixture. Fold the pastry over the meat, sealing the ends and edges. Place seam-side down on a heavy baking sheet. If desired, decorate the pastry with small pastry cut-outs, using the remaining egg mixture as your "glue." Bake 25 minutes, until pastry is golden, and the meat thermometer reads 140°F (46°C).

Transfer tenderloin to a serving platter and garnish with fresh herbs (if using). Let stand for 5 minutes before carving into slices.

Shepherd's Pie

Yet another diabetic-friendly recipe.

refrigerated butter-flavored cooking spray
1 cup chopped onion
1 1/ 4 pounds ground sirloin
1/ 2 cup fat-free canned beef broth
2 teaspoons Worcestershire sauce
1 tablespoon tomato paste
freshly ground pepper
1 1/ 2 pounds russet potatoes, pealed and cut into equal size pieces
3 cloves garlic, cut in half
1/ 4 cup skim milk
2 fluid ounces egg substitute
freshly ground pepper
1/ 4 teaspoon kosher salt (optional)
1 cup thawed frozen baby peas

Preheat oven to 425°F (220°C), Gas Mark 7.

Coat a nonstick skillet with cooking spray. Add the onions, and sauté until they wilt. Add the meat and cook, separating with a wooden spoon until meat has turned brown. Strain the beef mixture of all fat and liquid. Return to the skillet. Add the broth, Worcestershire sauce, tomato paste, and pepper. Set aside.

Boil the potatoes with the garlic in lightly salted water until done. Drain the potatoes and remove the garlic. Mash the potatoes with the milk and egg substitute. Season with pepper and salt (if using).

Place the meat mixture in the bottom of oven proof casserole. Top with peas and then spread with mashed potatoes. Coat with cooking spray. Bake for 15 to 20 to 25 minutes until heated through and top is nicely browned.

Native American Cranberry Cornbread

1 cup unbleached white flour,
1-1/3 cups yellow cornmeal,
1 tablespoon baking powder
1/2 teaspoon salt,
1/2 cup dried cranberries,
2 large eggs, or egg replacer
1/4 cup honey
1 cup plain soy or nonfat milk
2 tablespoons sunflower oil
Cooking spray

Preheat oven to 400 degrees and lightly spray an 8-inch square baking pan. In a mixing bowl, whisk together flour, cornmeal, baking powder, and salt. Stir in cranberries and set aside.

In another bowl, whisk together eggs, milk, honey, and oil. Add to dry ingredients and mix just until blended.

Pour batter into prepared pan and bake until top is lightly browned and a toothpick inserted in the center comes out clean, about 30 minutes.

Mint Leaf Tea

2-5 mint leaves (the more leaves, the stronger it will be)
1 cup of water
boil water and put crushed mint leaves in it

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Sports & Recreation

PRESENTS:

20th Annual
Senior Hockey & Broomball Tournament 2003
January 30,31 February 1 & 2, 2003

We are officially inviting you to our Invitational
Wemindji Senior Hockey & Broomball Tournament
Deadline: January 27, 2003 at 3pm
A LATE PENALTY FEE WILL BE 15% OF THE INSCRIPTION

CATEGORIES	# OF TEAMS	INSCRIPTION FEE	CHAMPIONS	FINALISTS
Class "A"	10	$2000.00	$20,000.00	$10,000.00
Class "B"	6	$1000.00	$6000.00	$3000.00
Women Hockey	4	$800.00	$3000.00	$1500.00
Broomball	6	$900.00	$4000.00	$2000.00

Individual awards will be also be presented to the following: (in each category)
Best Goalie, Best Defense, Best Forward, Top Scorer, and Most Valuable Player (MVP)

If your team is interested in participating in the tournament make check or money order payable to: Wemindji Recreation Dept.
and mail to: Wemindji Sports & Recreation P.O. Box 129,
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NO IMPORTS WILL BE ALLOWED IN ALL CATEGORIES...

Full inscription fee will be needed before the deadline.
Note: Prizes money may vary depending on number of teams Registered with their payments and confirmed.
There will be no changes made to the schedule once it has been made.
Any team that wants the schedule changed there will be a fee of a $250.00.
Players pass $10.00

For more information, please call the following:

Work (Office):
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Fax: 819-978-3696

Direct-Line: 819-978-3818

Brian Ottereyes – Recreation Coordinator
Home: 819-978-3020
E-mail: recreation@creenet.com

Betsy Hughboy – Recreation Assistant
Home: 819-978-3063

Local Heroes

Xavier Kataquapi

Recently I had the opportunity to watch a great little video dedicated to John Mercier of Porcupine, Timmins who served the Whitney Volunteer Fire Department for 40 years. The video really captured the Johnny that I have come to know over the past few years. It made me feel lucky to know him and his wife Celia. It was a snapshot of their lives and throughout the video I could see Johnny always with a smile on his face, ready to make someone laugh or feel better with a few words.

There are some people who I have met so far that live life with a balance and Johnny is living proof that this is possible. He retired as chief of the department this year and he was honoured by his peers, family and even Gilles Bisson, our local MPP, who showed up to say thanks. I am happy that so many took time to stop and say thanks to Johnny because I know that he put his best efforts out over the years to help save lives and homes in his community.

Believe it or not, the volunteer fire department is pretty much a new thing in my home community of Attawapiskat. Attawapiskat's first volunteer fire department was established in the late 1980s. People always lived with a great fear of a fire while I was growing up in my home community of Attawapiskat on the James Bay coast.

This was due to the fact that every home back then was kept warm during the colder months with a wood stove. As a matter of fact many still are. I can remember several incidents where people's homes exploded into burning infernos in the dark night at 40 below zero. In a small, tight-knit community like Attawapiskat, it was hurtful to watch a neighbour's, a friend's or a relative's home going up in smoke.

Every house fire was a spectacle that was attended by the entire community and people lined the perimeter of the person's home and watched helplessly as the fire consumed a home. Individuals helped as much as possible to save vehicles, snowmobiles or other belongings but rarely could anything be saved from inside the home. There were also many tragic incidents where people and children lost their lives from late night or early morning house fires.

Back then house fires usually resulted in a home being completely burned to the ground. With no fire truck or trained volunteers in place, not much could be done. At the time, we lived in a community without running water. which meant fighting a fire was made more difficult because of a lack of a steady supply of water. Most of the time fighting any fire was in vain and all anyone could do was to keep watch over the blaze to make sure neighboring homes did not start their own fire from the blowing and drifting embers.

It was after a series of fatal events that the community established a modern fire fighting department. When the department was established, a 24-hour base in the middle of the community was built and a fully equipped fire truck was purchased to haul and pump water. Once running water was provided in the community in the early 1990s firefighting efforts were made easier.

Several dedicated individuals continue to serve as volunteer firefighters in the community. Their special training and hard work help to save lives and property. In addition, there is also a group of individuals who volunteer their time for emergency services to help those in need find the medical attention they require as quickly as possible. All in all people are safer in my home town thanks to volunteerism.

It takes a special person to volunteer for a fire department or an emergency services department. These are dedicated individuals who want to put forth their efforts to help their community and make it safe for their family and friends. In the north we are grateful for the volunteer firefighters and emergency medical services personnel who help to keep our people and our community safe. So Meegwetch to all those who protect us all and make our world a lot safer by giving their time and skills.

◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆ A Health Bulletin

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The Cree Board of Health & Social Services of James Bay

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Miiyuunakitihwaaiimiisu

AIDS (You are never alone)

AIDS was always just a word
yet now it bears your name.
But it has not changed how I feel about you,
I love you just the same.

We should never judge one another
with thoughtless words or deeds.
For all we have within us,
are wounds that made us bleed.

So you have an illness,
none of us quite understand.
It doesn't make you a different person,
nor less a woman or a man.

You are still that same sweet person
that I have always known.
No matter how far the distance between us,
in my heart you will always have a home.

Jennilee Wahsquonaikezhik, 20 years old
Algonquin Nation of Timiskaming
(Notre Dame du Nord)
First Place Winner
"Let's talk about HIV/AIDS" Contest

"ALL OVER THE WORLD, THE EPIDEMICS OF HIV AND AIDS ARE HAVING A PROFOUND IMPACT, BRINGING OUT THE BEST AND THE WORST IN PEOPLE. THEY TRIGGER THE BEST WHEN INDIVIDUALS GROUP TOGETHER IN SOLIDARITY TO COMBAT GOVERNMENT, COMMUNITY AND INDIVIDUAL DENIAL, AND TO OFFER SUPPORT AND CARE TO PEOPLE LIVING WITH HIV AND AIDS. THEY BRING OUT THE WORST WHEN INDIVIDUALS ARE STIGMATIZED AND OSTRACIZED BY THEIR LOVED ONES, THEIR FAMILY AND THEIR COMMUNITIES, AND DISCRIMINATED AGAINST INDIVIDUALLY AS WELL AS INSTITUTIONALLY."

- UNAIDS (JOINT UNITED NATIONS PROGRAMME ON HIV/AIDS)

Dr. Robert Carlin
Infectious Diseases Coordinator
Public Health Department - CBHSSJB

George L. Diamond
Health Promotion Officer
Public Health Department - CBHSSJB

URBAN NATIVE

by tsa

EXPERIMENTS WITH TRUTH

Do you think that truth exists with a capital T, that there is some truth that cannot possibly be an untruth?

This is a question that has baffled philosophers since the beginning of time. The pages of history are loaded with truths, about the world and the human condition, that have been claimed or proven by people at one time or another.

For instance, it was once thought that the earth was flat, that if we went to the edge of the world as far as could be seen with the eyes, we would literally fall off into space. It was once thought that the only way to appease the Gods was through human sacrifice and many a young virgin was thrown into a bubbling volcano. It was once thought that a woman's womb could travel up into the head or down into the toes, with many interesting and painful cures put forth for this so-called wandering womb. People once believed that we could not, nor would we ever, fly in the sky like birds. It was once believed that people could be witches who were seen as evil and the only way to vanquish them was to burn them alive. People used to think that blacks were born to be slaves, that if they tried to run away from their masters it was because they had some disease of the mind, of which they could be painfully cured.

In comparatively more recent times, it has been said that all the world's continents were once joined together in one giant mass of land, which they have called Gaia. It has been said that it's all relative, that e=mc2, that religion is the opiate of the masses, that God is dead, there is life on other planets, that the sun is a big ball of fire, that the universe in which we find ourselves came to be because of a big bang somewhere, and the planet we live on is the only one able to sustain human life, which is the apex of human evolution, having come to be because one day a little amoeba decided to split.

It was once thought that native people had no religion, no idols and no god. It is now thought that native people are spiritual people who can talk with the animals. It has been said that the Jewish people are the chosen ones, that God made a new covenant with the Christians, that Mohammed was the final prophet, that beings are in a continuous cycle of reincarnation, and that there is no soul and no god (and that this realization can lead to Nirvana).

Today some people will claim some of these statements and beliefs to be the truth with a capital T, to be fact and right, the other statements are therefore wrong, false, not truth. They can present 'proof' in the form of data, texts and other tangible items. The whole concept of looking for truth and understanding things as truth have evolved, and continue to evolve, from the answers to four basic questions. Who am I? Where do I come from?, Where am I going? And, how do I get there? The answers become a world view.

Those who don't follow the truths that come in the form of guidelines as proclaimed as world views, introduce chaos into the general order of things. This is evident by the words associated with truth: untruth, lie, wrong, unproven, chaotic, and primitive.

Yet if we take into account that all cultures developed pretty much independently of each other with their own languages and we know that the English language is fallible when looking at a foreign culture, we can't help but be presented with not only varying ways of expressing truth, but also different truths.

Just as beauty is said to be in the eye of the beholder, truth too is subjective. Life can be compared to a huge puzzle and once given this gift, our goal is to determine what each piece is and where it belongs so that one day we will produce a picture that makes sense. Once we see the picture, we have a clearer idea of who we are, where we came from, where we are going and how to get there. Truths thus provide the building blocks for life.

In the Western world, our lives our influenced by truths that have been expounded through the various social and religious institutions, like the government, media and schools, without us even knowing where or how the truths were determined. We most often do not even realize that we have accepted what is told to us as true, as Truth. We accept it because of where the truth comes from, or because of the proof presented to us – they come from an authority figure, learned scholars or experts, the results of numerous studies and careful observation. It is said to be fact, to be real and true. In many cases, facts, in whatever form, make up that which we take as truth. We have some to accept that what is fact is something tangible, in that it can be experienced or measured in some way by an individual.

However, it is no secret that people lie. It's a human instinct that we learn as we get older to protect ourselves, to take advantage of situations, to basically get what we want. It is also no secret that with today's technology, facts can easily be fabricated, even visual ones.

So the next time you read or hear something and someone is claiming it as Truth, just remember that you can't believe half of what you hear and even less of what you see. Sometimes we just need to experiment with truth, take it for a personal spin, and see what results.

Essences and spirits and the feeling of God (or call it what you will) inside are not things that can be measured, and most often are those individual personal things that remind us of the Truth, with a capital T.

Is A Smoke-Free Workplace Too Much To Ask For?

If the warning labels that you find on cigarette packs suddenly appeared in places you never expected, would you stop and think twice before lighting up around others? You should, because second-hand smoke is harmful to all who come in contact with it—even your co-workers or people who serve you in restaurants. They have no choice but to breathe the 4,000 chemicals found in second-hand smoke—and that's dangerous to their health.

So please think twice before smoking cigarettes around others.

That's the good that you can do.

IDLE BUT DEADLY
MORTELLE MÊME SI ON NE LA FUME PAS

Un lieu de travail sans fumée, est-ce trop demander?

Si les avertissements que vous voyez sur les paquets de cigarettes apparaissaient soudainement dans des endroits inattendus, penseriez-vous deux fois avant d'allumer une cigarette en présence des autres? Vous devriez parce que la fumée secondaire est très nuisible à quiconque entre en contact avec elle — même à vos collègues de travail ou aux serveurs et serveuses de restaurants. Ils n'ont pas le choix de respirer les 4 000 composés chimiques qui se trouvent dans la fumée de cigarette — ce qui est dangereux pour leur santé.

S'il vous plaît, pensez-y deux fois avant de fumer en présence des autres.

C'est ce que vous pouvez faire de mieux.

Get the facts on second-hand smoke. Call: **1 800 0-Canada (1 800 622-6232)** TTY/TDD: **1 800 465-7735** Visit us at: **www.GoSmokefree.ca**

Renseignez-vous sur la fumée secondaire de cigarette. Appelez au **1 800 0-Canada (1 800 622-6232)** Téléscripteur/ATME : **1 800 465-7735**
Visitez notre site Web : **www.VivezSansFumee.ca**

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CREE CONVERSATION CRIE ᐄᓅ / ᐄᔨᔫ ᐊᔨᒥᑖᐤ **iinuu / iyiyuu ayimitaau**

This 70 mn CD is an introduction to Eastern James Bay Cree conversation. It covers 21 different topics of everyday life interactions in a Cree community. From greetings to social gatherings, from school to hunting and trapping, easch phrase is first given in English, then in French, and then in four Cree voices representing different dialects and generations of speakers; East Cree Southern (Inland, Coastal), East Cree Northern (older, then younger person).

There is a long enough pause between phrases to allow you to repeat what you have heard. You can turn off the English and French voices, in order to only hear Cree.

A special headphone enhancement technique has been used to improve sound quality when listening with headphones.

An accompanying manual is abailable free of charge as a PDF document at www.eastcree.org

Profits from the sale go toward Cree language preservation and linguistic documentation training for Cree youth.

Order Form

Please complete the information below

First Name: ____________ Last Name: ____________ Company Name: ____________

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City/Town : ____________ Province : ____________

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Number of CD's : __x $20.00 + $7.42 for shipping & handling=Total $__________

Money Orders or Cheques are to be made payable to CREE PROGRAMS Fax completed form to : 1-819-855-2724 or mail it to: Cree School Board, Cree Programs. P.O. Box 270, Chisasibi Qc J0M 1E0

All shipments will be sent by regular mail.

CLASSIFIEDS

***** TAKE NOTICE *** THE NATION HAS A NEW ADDRESS *****

Please send your material now to : 5647 avenue du Parc, P.O. Box 48036, Montreal, QC. H2V 4S8

101 – BIRTHDAYS

I want to take thistime to wish a Happy Birthday to someone special in my life who will be celebrating his birthday on Feb. 09/03. It's been exactly three years now that we've been together. I love you so much and I wanna be with you forever. Thank you for always being there for me and Marcus. Happy Birthday! And I hope you enjoy your special day and please don't drink too much. Love always, Me and from your son Marcus J. Whiskeychan. (Waskaganish)

I would like to wish a HAPPY BIRTHDAY to my Buddie Emma Bearskin on January 27th, 2003. Love in friendship, Tsj Iserhoff. Portes-toi bien.

Our precious daughter Amelia Joy Erless will be celebrating her first Birthday on January 10th, 2003. Hope you enjoy blowing out your first candle baby. We love you so much. Happy First Birthday and many more to come. Love always, Mom and Dad, Mary Jane and Paul. Love ya! XOXOXO

I would like to wish a Happy Birthday to my Grandma and namesake Clymie Weistche. Her Birthday was on January 3rd, 2003. Grandma I want to say to you that I really love you and I hope you had a great day on your birthday. Happy Birthday and I love you so much Grandma! XOXOX Love always Grand-daughter Mary Jane Salt (Waskaganish).

I would like to wish a Happy Birthday to my nephew Junior, Nathan Willie John Martin on February 7th, 2003. Someone will be turning Twenty Years of age, wow, how time flies when you enjoy loving someone, and that someone is you. BONNE FETE Junior!! Love, your Auntie Sue and children.

Nakonee Gull-Mark will be proudly celebrating his 8th Birthday on February 17th 2003. Happy Birthday little big guy, we love you so much, it hurts. Life wouldn't be the same without you. From, Goo-Kum Two, Casey, Amanda and especially Johnny. XOXOXO

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This Birthday Greeting goes out to my beautiful sister, Flora Anna Mark. On February 18th 2003 she'll be turning X numbers of years, don't worry sis, I won't reveal your age. You're the best sister one can ever ask for. I thank God for giving me a big sister. From your Sis, Sue. XOXOX

Another Birthday wish goes out to my friend Evelyn Cooper Happyjack, on February 20th 2003. Have a pleasant day because you deserve it, we really should celebrate our birhtdays together. Give me a call next time you're in town. Friend always, Sue. Take care XOXOXO

I WOULD LIKE TO SAY HAPPY 1ST BIRTHDAY to Franklin Voyageur on Jan. 17, 2003 from Eastmian.

Born to Audrey Gilpin and to Norman Voyageur last January 2002. Have a wonderful birthday Giigiish (Franklin) and many more too come and hope you don't turn out like your 3 older brothers. Just kidding Audrey. I will always love you no matter how tall you'll get or how old you'll get. Do take care of my GIIGIISH Audrey. LOVE YOU so much GIIGIISH. Love always you cousin Florianne. Eastmain.

Happy Valentine's Day

& Happy Birthday TRACY HOWSON. I want you to. have a great day and you are always in our thoughts. Love, your family in Ouje-Bougoumou.I would like to say Happy 1st Birthday to Marlena Abraham on January 16, 2003, Franlkin Voyageur on January 17, 2003 and to Kobe Gilpin on January 29, 2003. They are all from Eastmain, Que. Happy birthday to all you chubby babies and many more to come. From Florianne Gilpin (Eastmian, Que.) OXOXOXO

Happy 80th Birthday to my grandfather, Edward Gilpin s.r on January 26, 2003. Happy Birthday grandpa and more to come. I will always remember what you and grandmma thaught me for the past 9 years. Hope you will enjoy your day with the family for your 80th birthday. Love always Florianne Gilpin (Eastmain, Que) OXOXO

102 – Weddings

Congratulations to my brother Kirby and Lena Bates on their Wedding on December 31, 2002. I am sorry we couldn't make it on this special day,I wish the veryest best to the both of you and may god guide you through your life together forever. Thank you for taking good care of your godson Donovan George on your wedding day. He was kinda short for a ring boy eh! When he saw himself on the video of your wedding, he was smiling and laughing at himself. Your handsomest and oldest bro Jimbo. Remember it's for life..peace out! Now you can do whatever you want with her..u know what I mean in a good and fun way. No pulling hair like I do!

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104 – Personals

Happy Christmas to my cousin Donovan Lee'sh all the way from Ojay. We love you so much and I hope to see you soon. Love always, your cousin Marcus J. Whiskeychan. Happy New Year to your Mom and Dad. We miss you.

For all the things we've been through, for all the things you do that hurt me so much. I just con't seem to let you go, because you're the best thing that eever happened to me, you've given me so much. You gave me a son who loves you so much and who doesn't like it when you make me cry. We've been together for over 4 years now, I just wish you could see how much I love you. Last Christmas was the most wonderful feeling I had, you asked me to marry you. And I never want to let go of that feeling. Now look where we are now, on our second child. I just hope you'll stay with us forever. This is for you – 4 leaf clover. You know who you are. Love you always XXX

Happy Valentine's Day to my first love, Alex John Blacksmith. After all these years of trying to deny what I really feel for you my Alex, it sure feels good to send you this Valentine wish for February 14th 2003. Hope this wish brings a smile to your handsome face. This message comes from someone who really loves you. XXXXXXXX

For Aliou Kone… I would like to wish you a belated Merry Christmas and a Happy New Year. I do miss your touch very much, however, we have chosen our lives, but are they the right ones? Forever thinking of you. From your Sweetwater XOX.

Joyeuse saint-valentin à ma petite sœur adorée que j´aime très fort tu es la plus belle et la plus charmente des ados de la part de ta grande sœur qui prend bien soin de toi je t´aime beaucoup. OXOXO

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For reservations, charters or information, call toll-free: 1-800-567-6567
Or visit our website at: www.aircreebec.ca

Quit to Win!

Last year, 38,200 Quebecers registered to quit smoking for six weeks, with the support of a partner. The third annual Challenge was a huge success and the fourth is going to be even better!

If you are a regular smoker and are ready to break free of cigarettes, don't miss this invitation to participate in the 2003 Challenge and quit smoking along with thousands of people all over the province. This is a wonderful opportunity to improve your health and get a chance to win one of numerous prizes!

All you have to do is register directly with the registration form below, between January 1 and February 28, 2003, and pledge to not smoke for at least six weeks.

You can quit smoking anytime starting January 1, 2003, but you must be a non-smoker for the duration of the Challenge, from March 1 to April 11, 2003.

Together, it's easier!

- * Your partner will support you through thick and thin
- * Your physician or pharmacist can advise you on the methods available to help you quit smoking
- * Call the J'ARRETE! hotline 1 888 853-6666 for information and personalized support (in English and French)
- * The Web site, recently updated, offers you information on the Challenge and quitting smoking, as well as access to a dynamic virtual community through forums (general, Loft for young people (in french)), Testimonials and Tips from Ex-smokers.

  (http://www.defitabac.qc.ca/defi2003/english/index/index.asp)
- * For additional information contact:

  George L. Diamond, Public Health Department, CBHSSJB.

  Telephone: 819-855-9001 ext. 5361 Fax:819-855-9031

I'm signing up
before March 1, 2003!

www.defitabac.qc.ca
1 888 853-6666

Prizes to be won!

(For smokers)

TWO VACATION PACKAGES* to the destination of your choice worth ***$5,000*** each
* Limited to participants 18 or over.

TWO FABULOUS TRIP* to the destination of your choice worth ***$5,000*** each
*Limited to participants under 18. The winner must be accompanied by an adult.

AN RRSP* AND AN RESP* worth ***$5,000***
* *Registered Retirement Savings Plan*
** *Registered Education Savings Plan*

16 RESORT PACKAGES at Auberge La Montagne Coupée in Lanaudière region *member of the Hôtellerie Champêtre network.* worth ***$1,000*** each

(For partners)

16 HEALTH & BEAUTY PRIZES worth ***$250*** each

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Les directions de santé publique des régies régionales de la santé et des services sociaux du Québec

With the support of:

Registration Form

Fill out and sign only one registration form, multiple registrations for the same person will be rejected.

Send in your registration form by February 28, 2003, at the latest.

- Online at the Challenge Web site at www.defitabac.qc.ca
- By fax to (514) 593-8792
- By mail to the "Quit to Win!" Challenge, C.P. 1, succursale Beaubien, Montréal (Québec) H2G 3C8

A registration confirmation card will be send to the address you gave on your registration form. Please allow about three weeks to receive your confirmation card by mail, or about **48 hours if you registered online**. You can exchange your confirmation card for a free smoking cessation support kit at any Jean Coutu store.

To be eligible for the Challenge, you must:

- ***Be a regular smoker on December 31, 2002***
- ***Live in Québec***
- ***Pledge to not smoke from March 1 to April 11, 2003, inclusively***
- ***Sign up a partner – a non-smoker aged 18 or over among your friends, relatives or co-workers***

Participant

M ○ F ○ Age _____ First Name ____________ Last Name ____________

Address ____________ City ____________

Postal Code ____________ Email ____________

Phone (home) ( ) ____________ Phone (work) ( ) ____________

Your Partner

M ○ F ○ Age _____ First Name ____________ Last Name ____________

Address ____________ City ____________

Postal Code ____________ Email ____________

Phone (home) ( ) ____________ Phone (work) ( ) ____________

I hereby acknowledge having read and understood the Challenge rules. I authorize the organisation to send me information about the Challenge to the email address on this folder. It is possible to remove my name from this list at any time.

Signature ____________ This data may be used for research purposes.